

Ramadhaan Fataawa

Shaykhul-Islaam Ibn Taymiyyah

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Shaykh Saalih al-Fowzaan

Shaykh 'Abdullah Ibn Jibreen

The Permanent Committee For Islaamic Research and Fataawa



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**The Permanent Committee
For
Islaamic Research and Fataawa**

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﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

«So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord», [Soorah al-Kahf, Aayah 110]

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Translator's Dedication



This humble effort is dedicated to my Dearest Mother:

Certainly, all praise is due to Allaah alone, who has permitted my Mother to witness this, the first of the major fruits of her sacrifices in encouraging my studies at the Islaamic University of Madeenah.

A Mother whose life knew little ease but hardship, and through the hardship, with the assistance of Allaah, she has been able to execute the discipline of both Mother and Father upon us, her children.

A Mother who in the recent past has been suffering from angina, but insisted and ultimately satisfied me she was in good health and care, and that I return to Madeenah to complete my studies.

A Mother who has, inshaa.-Allaah, been guided to the *haqq*, and welcomed the correct change in 'aqeedah, with the assistance of Allaah, at the hands of her children.

May Allaah (Subhaanahu wa Ta'aala) cleanse my Mother of her sins and reward her with abundance of good in this life and *al-Firdaws* in the Hereafter, aameen.

«It is not enough, the father and mother except that they are a new gift, not bought nor free», [Narrated by Muslim - (218/4M) and Saheeh al-Jaami (7498)].



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Translator's Note



Indeed all praise is due to Allaah alone, who has permitted this book, volume one of "Fataawa Ramadhaan", to be made available in the English language. We pray to Him to grant favour upon this effort and to make it of benefit to all the Muslims, may Allaah guide us all to the Right Path, the Path of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) and His companions (radhi-yallaahu 'anhum).

Firstly, I would request, whoever finds any mistake in the following work, either in translation or typing, then please write to me (at my email address [abuabdullaah@fatwa-online.com] or at the details listed on the inside front-cover) indicating the mistake and its place along with the correct translation.

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾

{Our Lord! Punish us not if we forget or fall into error},

[Soorah al-Baqarah, Aayah 286]

I thank all those who will point out these mistakes with the intention of seeking Allaah's Pleasures, and of correcting this translation. Indeed, Allaah is Surety over what I say.

Secondly, all the proceeds from the sale of this book will go to the da'wah efforts of our noble brothers at "Invitation To Islam" [www.invitationtoislam.com].

Thirdly, I wish to thank all those involved in this work, in particular my dear and respected brothers whom I have grown to love for the Sake of Allaah (Subhaanahu wa Ta'aala):

Abu Saalim Mohammed Afzal Chaudhry for his sincere commitment and encouragement;

Abu Saalih Mohammed Yusuf of [ibnrajab.com] for his sincere commitment and encouragement and further his relentless service to the scholars;

Abu Salma Mohammed Saleem for his tireless efforts in the field of da'wah which culminated with the birth of his *child* "Invitation To Islam".

May Allaah (Subhaanahu wa Ta'aala) reward us and them all with *al-Firdaws*, *aameen*.

Finally, may Allaah (Subhaanahu wa Ta'aala) humble us all to make this effort pure, seeking His Face alone. Certainly to Him is our return.

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

{Our Lord accept from us, certainly you are the All-Hearing and All-Knowing}, [Soorah Ibraaheem, Aayah 41]."

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

{Our Lord forgive me and my parents, and the believers on the Day when the reckoning will be established},

[Soorah Ibraaheem, Aayah 41]

بِعَوْنِ اللَّهِ تَعَالَى، وَالْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمَّ الصَّالِحَاتُ

With the assistance of Allaah the Most High, and all Praise be to Allaah by whose favour good works are accomplished.

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The Permanent Committee For Islaamic Research And Fataawa

Shaykh al-Islam Ibn Taymiyyah

All praise is for Allaah Lord of the worlds. Peace and blessings be upon Muhammad (sal-Allaahu `alayhe wa sallam), his pure family, his companions and all those who strive to follow in their footsteps till the last day. To preceed :

Many people today accuse some of the greatest scholars of Islaam of blasphemy and kufr (disbelief). One who is frequently attacked is Shaykh al-Islam Ibn Taymiyyah - rahima-hullaah -. In actual fact he is slandered and lied against. People say things about him which he never said... in actual fact things which he was totally against!! These people who do should fear Allaah, and remember that they should be just and judge a man with justice and from knowledge, rather than judging him from ignorance and heresay ! subhaan-Allaah, Ibn Taymiyyah used to strive for the upliftment of the sunnah, and for the defence of this deen from those who in ignorance are changing it. And it was he who led the people to fight the tyrant tartars and it was he who suffered the darkness of the jails of Egypt so that Islaam can be lifted, and it was he who used to pray to Allaah to guide those who are misguided. Therefore let there be a warning to those who blemish his name - a severe warning indeed- that they may not slander him, for a scholar's flesh is poisonous.

Many people accuse Ibn Taymiyyah of Likening Allaah to the creation.....this a big lie and slander...and these people should fear Allaah, and take account of the evil their tongues utter before its too late. Inshaa.-Allaah below are some quotes from the writings of the noble Shaykh which clarifies his position beyond doubt on this issue. And those who after reading this still utter salnder and lies agianst the Shaykh, then all that can be said about them is that they have an illness in their hearts, and we pray to Allaah that He cures them of this disease.

In "al-'Aqeedatul Waasitiyaah " Ibn Taymiyyah - rahima-hullaah - says:

"from faith (eemaan) is acceptance (eemaan) of what Allaah has ascribed Himself in the scripture as well as what the messenger r ascribed to Him. [This creed] prevents any attempts at altering the sacred texts (tahreef), and rules out stripping Allaah of his tributes (ta'teel) or asking questions), concerning their modality (takyeef..ie ..ascribing a "howness", or attempting to understand them analogically (tamtheel). Indeed [the ahlus-sunnah] hold that:

There is nothing like unto Him (Allaah); [that] He is the All-Hearing and All-Seeing One (Qur.aan 42:11).

They do not negate what Allaah has attributed Himself, nor do they alter the meaning of His words on these matters, nor subscribe to heretical notions regarding the divine names (asmaa') and manifestations (aayaat). They do NOT (!!!) seek to explain His attributes (sifaat) or COMPARE THEM with those of HIS CREATURES, for He (Allaah) has no namesake (samiy), no equal, no peer (nidd) and, therefore, He, the One free of all imperfections and Most High, does NOT befit of being compared to His creatures."

Ibn Taymiyyah says in at-Tadmuriyyah (p20):

"It is a must to affirm that which Allaah affirms for himself , whilst NEGATING ANY likeness to Him to His craetion..... whoever says His Knowledge is like my knowledge, His Power like my power, or Love like my love, or Pleasure like my pleasure, or Hand like my hand, or istawaa (ascending) like my ascending-- then he has resembled and likened Allaah to His creation. Rather, it is must to affirm (Allaah's Attributes) without any resemblance, and to negate (what Allaah negates for Himself), without ta'teel (divesting Allaah of any of His affirmed Attributes)."

Ibn Taymiyyah wrote in Majmoo-al Fatawaa (5/262):

"Whosoever considers the Attributes of Allaah to be like the attributes of creation- such that the Istawa (Ascending) of Allaah is like the ascending of the creation, or His nuzool (descending) is like the descending of the creation, or other than that-- then he is a DEVIATED INNOVATOR."

So people please read and pay heed to the words of the noble scholar !!!!

This is enough proof for those that are just and who are sincerely seeking the truth ...and Allaah knows best.

Taqi.ud-deen Abul-'Abbaas Ahmad Ibn 'Abdul-Haleem Ibn 'Abdus-Salaam Ibn Taymiyyah al-Harraanee al-Hanbalee, was born on Monday the 10th of Rabi' al-Awwal 661 A.H./22nd of January 1263 C.E. at Harraan (northern Iraq) into a well known family of "mutakallimoon"(theologians). His grandfather, Abu al-Barkat Majd-ud-deen ibn Taymiyyah (d.653 A.H./1255 C.E.) was a reputed teacher of the Hanbaleete school and his "Muntaqa al-Akhbaar (selections of prophetic sayings) which classifies such Ahaadeeth upon which Islaamic legislation is based, is even today regarded as a very valuable work. Likewise, the scholarly achievements of Ibn Taymiyyah's father, Shihaabuddeen 'Abdul-Haleem Ibn Taymiyyah (d.682 A.H./1284 C.E.) were wide spread.

This was the time when the Tataar hordes under Hulagu Khaan were inflicting their barbaric onslaught throughout the world of Islaam - especially the mesopotamium region. Ibn Taymiyyah was only seven when the Tataars launched their attack on Harraan. Consequently, the populace left Harraan to seek refuge elsewhere. Ibn Taymiyyah's family proceeded to Damascus in 667 A.H./1268 C.E. which was then ruled by the Mamlooks of Egypt. It was here that his father delivered sermons from the pulpit of the Umayyad Mosque and was invited to teach Hadeeth in the mosque as well as in the Daarul-Hadeeth 'Assaakuriyyah in Damascus. These

discourses were attended by a large number of students as well as by the scholars. Damascus was the center of Islaamic studies at that time, and Ahmad Ibn Taymiyyah followed in the footsteps of his father who was a scholar of Islaamic studies by studying with the great scholars of his time, among them a woman scholar by the name Zaynab bint Makkee who taught him hadeeth.

Education

From his early childhood, Ibn Taymiyyah was an industrious student. He fully acquainted himself with all the secular and religious sciences of his time. He devoted special attention to Arabic literature and gained mastery over grammar and lexicography. Not only did he become an expert on the great Arab grammarian Seebawayh's al-Kitaab which is regarded as the greatest authority on grammar and syntax, but he also pointed out the errors therein. He commanded knowledge of all the prose and poetry then available. Furthermore, he studied the history of both pre Islaamic Arabia and that of the post-Islaamic period. Finally, he learnt mathematics and calligraphy.

As for the religions sciences, Ibn Taymiyyah studied the Qur.aan, Hadeeth and Sharee'ah. He learnt the Hanbalee fiqh (law) from his own father and then became a distinguished representative of the Hanbalee school of law. He is reported to have acquired his knowledge on Hadeeth in Syria like Ibn 'Abduddayaam. Another of his teachers was Shamsuddeen 'Abdurrahmaan al-Maqdisee (d.682 A.H./1283 C.E.). Thus Ibn Taymiyyah received a thorough grounding in the Sihaah Sittah and the Musnad of Imaam Ahmad.

Ibn Taymiyyah had great love for tafseer (Qur.aanic exegesis). He read over a hundred commentaries of the Qur.aan.

He completed his studies when he was a teenager and at age 19 he became a professor of Islaamic studies. Well versed in

Qur.aanic studies, Hadeeth, fiqh, theology, Arabic grammar and scholastic theology, etc., he started giving fatwas on religious legal matters without following any of the traditional legal schools, the Hanafee, Maalikee, Shaafi'ee and Hanbalee. He defended the sound prophetic traditions by arguments which, although taken from the Qur.aan and the Sunnah, had hitherto been unfamiliar to people of his time. The freedom of his polemics made him many enemies among the scholars of the traditional Orthodox Schools, who falsely accused him, of all kinds of heretical beliefs. Among them was the famous Muslim medieval traveler, Ibn Batutah, who visited Damascus while Ibn Taymiyyah was in jail. This did not hinder Ibn Batutah in testifying in his book that "he witnessed Ibn Taymiyyah on the pulpit saying, 'every night Allaah descends to the lower heaven like my descent', and he descended one step down the pulpit". From reading this 'aqeedah we learn that Ibn Taymiyyah accepted the attributes of Allaah without questioning (bi-laa kayfa).

When Ibn Taymiyyah lost his father in 682 A.H./1283 C.E. at the age of twenty two, he succeeded at the 'Assaakuriyyah. He began to teach "Tafseer" at the Umayyad mosque and in 695 A.H./1296 C.E. he began to teach at the Hanbaleeyyah in Damascus. Soon he became prominent among the leading scholars of Syria and also became immensely popular with the masses.

The Mongol Threat

In the meanwhile, Iraq, Iran, and Khuraasaan continued to smother under the cruel domination of the Tataars. The Mamlooks who were ruling over Egypt, Syria and the Hijaaz (Arabian peninsula) attempted several times to capture Iraq but failed each time. When it was learnt that the Tataars were planning to conquer Damascus, the Mamlook Sultaan, al-Maalik an-Naasir Muhammad bin Qalawoon left Egypt with a powerful army to check the advance of the Tataars.

The two forces met in a bloody battle in 699 A.H./1299 C.E. but the Sultaan was defeated and he returned to Egypt. Now Damascus lay open before the Tataar forces led by Ghazzaan, also known as Mahmood, the great grandson of Ghengis Khaan. Consequently, all the nobles including the religious scholars, judges, administrators and traders fled from Damascus where total chaos and anarchy held sway in the face of the Tataar invasion.

At this critical moment Ibn Taymiyyah and their remaining notables decided to lead a delegation to meet Ghazzaan and pursue for peace of the city. Accordingly, the delegation led by Ibn Taymiyyah met Ghazzaan at Nabak (near Damascus) and he agreed to grant amnesty to the people of Damascus.

News of the Tataar army advancing towards Syria again reached Damascus in 702 A.H./1303 C.E. Delay in the arrival of Sultaan Qalawoon from Egypt caused panic among the people, many of whom began to abandon their homes for safer places. When Ibn Taymiyyah saw this, he began to urge the people to defend themselves and their city, thereby arresting the exodus. He also went personally to appeal to the Sultaan to speed up his journey to Damascus.

At last the Muslim forces of Egypt and Syria encountered the Tataar forces at Thaqab during Ramadhāan 702 A.H./1303 C.E. and after a bloody conflict the Muslims defeated and dispersed the Tataar armies.

Jihaad Against Heretics

Ibn Taymiyyah's fight was not limited to the Soofees and the people who followed the heretical innovations; in addition, he fought against the Tataars who attacked the Muslim world and almost reached Damascus. The people of Syria sent him to Egypt to urge the Mamlook Sultaan, the Sultaan of Egypt and Syria to lead his troops to Syria to save it from the invading Tataars. When he realized that the Sultaan was hesitant to do

what he asked of him, he threatened the Sultaan by saying: "If you turn your back on Syria we will appoint a Sultaan over it who can defend it and enjoy it at the time of peace". He was present at the battle of Shaqhab near Damascus against the Tataars which took place during the fasting month of Ramadhān and gave a fatwa to the army to break their fast in order to help them against their enemy, as the Prophet Muhammad (sal-Allaahu `alayhe wa sallam) did during the battle of the liberation of Makkah. The Muslims won the battle against the Tataars and drove them away from Damascus and all Syria. Ibn Taymiyyah's courage was expressed when he went with a delegation of 'ulamaa. to talk to Qazan the Khan of the Tataars to stop his attack on the Muslims. Not one of the 'ulamaa. dared to say anything to him except Ibn Taymiyyah who said: "You claim that you are Muslim and you have with you mu'adhdhins, judges, Imam and Shaykh but you invaded us and reached our country for what? While your father and your grandfather, Hulago, were non-believers, they did not attack the land of Islaam, rather, they promised not to attack and they kept their promise. But you promised and broke your promise."

Once the Tatar threat was eliminated, Ibn Taymiyyah again devoted himself to his mission of his intellectual pursuit and teaching. At the same time, he continued to wage Jihaad against the heretical sects like the Baatinites, Ismae'eelites, Haakimites and Nusayrites living in the hilly tracts of Syria who had invited the Crusaders and the Tataars to invade the Muslim lands, helped these invaders against the Muslims and looted and plundered the weak and defenceless population. Ibn Taymiyyah personally led expeditions against these sects.

Religious Condition Of The Muslims

Apart from the external threats mentioned above, Islaam was also confronted at this time with internal dangers. There were Baatinites (an extremist Shaeite sect which confronted the Muslim Government at that time) and their followers, the

Assassins (Hasheeshiyyoon). Their creed was a mixture of Magian dogma and Platonic concepts which could easily sow the seeds of intellectual dissension and spread irreligiosity and apostasy among the simple minded people. Then there were Muslims who, under the influence of the polytheistic beliefs and customs of the non-Muslims with whom they had free associations, began to glorify their saints (highly pious Soofee personalities - Walee-Allaah) as the Jews and the Christians were doing. Further more, some Soofee's orders like the Rifaa'iyyah had adopted certain neo-Platonic and Hindu doctrines which became so confused with the true Islaamic beliefs that it became almost impossible to distinguish one from the other.

In the wake of crusaders, some Christians were emboldened to censure Islaam and criticise the Prophet in their speeches and writings. In the intellectual circles of the Muslims there was stagnation and rigidity in their theological disputations and in their approach to the re-interpretation of the Sharee'ah. There was continuous polemical wranglings between the 'Asharites and Hanbaleeites. Finally, some of the philosophers, influenced by the theories of Plato and Aristotle, began to spread their agnostic ideas and concepts in total disregard to the teachings of Islaam.

These were the conditions pertaining to the time of Ibn Taymiyyah and which he had to contend. Ibn Taymiyyah formed a society along with his students and followers to renounce the polytheistic cults, un-Islaamic cults, un-Islaamic influences and heretical beliefs and practices among the Muslim masses. As a result of his enthusiastic and zealous reformative activities and condemnation of heresies, un-Islaamic innovation and practices at the visitation of graves of saints, he earned the displeasure of certain sectors of the population. Nonetheless, his popularity among the Muslim masses increased tremendously.

All this jihad against the enemies of Islaam did not help Ibn Taymiyyah with the 'ulamaa.. The authorities put him in jail many times until he died in jail because of his daring and free progressive opinions on many legal and social issues which angered his opponents, the followers of the Orthodox Schools of law.

However when Ibn Taymiyyah had the chance to punish his opponents among the 'ulamaa. who caused him all kinds of trouble and put him in jail many times, he showed the utmost of magnanimity and forgave them when the Sultaan an-Naasir Qalawoon gave him the chance to do so. He said: "If you kill them you will never find 'ulamaa. like them." The Sultaan said: "They harmed you many times and wanted to kill you!" Ibn Taymiyyah said: "Whoever harmed me is absolved, and who harmed the cause of Allaah and His Messenger, Allaah will punish him."

The Muslim historians, like adh-Dhahabee, Ibn Katheer, Ibn al-'Imad al-Hanbalee and many others praised Ibn Taymiyyah and considered him one of the greatest scholars of Islaam of all time.

He fought heretical innovations in religion which were wide spread during his time all over the Muslim world, especially certain acts and beliefs of some Soofee orders, like saint worship and visiting saints' tombs, and throwing themselves in the fire. His attack on the Soofees caused him a lot of trouble with the authorities whose leaders were under the influence of certain soofee leaders.

As a result of Ibn Taymiyyah's popularity, some influential religions scholars became jealous of him and even annoyed because he challenged the Qaadhee's on juridical matters. They therefore sought ways and means to discredit him in the eyes of the Government and the people. Ibn Taymiyyah rejected the teachings expounded in the al-Futuhaat al-

Makkah ("the Makkan Revelations") and Fusoos al-Hakeem ("The Mosaic of Wisdom") of Shaykh Muheeu'ddeen ibn al-'Arabee (d.638 A.H./1240 C.E.) the most respected Soofee and teacher of tasawwuf - as incompatible with the teachings of the Qur'aan and the Sunnah, thereby earning the wrath of the Soofee's, and by being outspoken on Government policies, he earned the hostility of the government. Consequently he was summoned to Egypt in 705 A.H./1305 C.E.

When Ibn Taymiyyah arrived in Egypt, he was asked to attend a meeting of theologians, jurists and the chiefs of the state. During the session certain charges were levelled against him relating to his concepts of the nature and attributes of Allaah. He was not allowed to defend himself and was promptly imprisoned for about 16 months. While in prison, he diverted the attention of his followers from indulgence in frolics and amusements to a sense of piety, discipline and temperance. A number of prisoners became his devoted disciples on their release.

After Ibn Taymiyyah was released from prison in 707 A.H./1307 C.E. he decided to remain in Egypt for a while. Soon he began to deliver lectures in various Mosques and educational institutions before select gatherings of scholars, jurists and theologians. However, Ibn Taymiyyah's views on pantheistic monoism, intercession, etc were not received kindly and numerous complaints were made against him to the Sultaan. The religious scholars to whom the complaints were referred could not find any fault with Ibn Taymiyyah. However, as the administration was growing weary of the charges brought against him, he was detained for a while but was soon released on the unanimous request of the religious scholars. But when Sultaan Qalawoon abdicated in favour of his viceroy Baybaan al-Jashnikeer in 709 A.H./1309 C.E., Ibn Taymiyyah was exiled to Alexandria where, inspite of his internment, he earned himself a respectable position in the Academic and

literary circles. Soon though Baybaan abdicated and Sulṭaan Qalawoon returned to Egypt and ordered Ibn Taymiyyah.

Return To Damascus

In Cairo, Ibn Taymiyyah had busied himself in his teachings and reformative activities for about 3 years. At the same time, he acted as adviser to the Sulṭaan and was instrumental in having several important reforms introduced in Egypt and Syria. Several royal edicts were issued on his advice in 712 A.H./1312 C.E. He visited Jerusalem in the same year, then went for Hajj (pilgrimage) and eventually returned to Damascus in 713 A.H./1313 C.E. From now onward he devoted his attention primarily to juristic problems though he continued teaching. His chief disciple was ibn Qayyim al-Jawziyyah (d.751 A.H./1350 C.E.) who was chiefly responsible for spreading his ideas.

The Question Of Three Talaq's

Ibn Taymiyyah like his forefathers was a Hanbaleeite and his legal opinions conformed to that school, though not exclusively. He often rejected the Hanbaleeite view just as in some matters he expressed disagreement with all the four principal juridical schools. One such case in which he differed with them was in regard to the repudiation of one's wife by three divorces given at one time.

The issue was whether a divorce pronounced thrice at the same time took legal effect or not. This issue raised the following considerations:

- whether revocation of such a divorce was possible or not.
- whether the three sentences of divorce would be counted as one revocable pronouncement (talaq) or taken as an irreversable separation.
- whether the wife so divorced could return to her husband or not without a halaalah (i.e until his divorced wife was married

to another man who, in turn, after the consummation of the marriage, divorces).

All the earlier jurists and traditionalists, likewise a good number of the Prophet's companions were of the view that such a pronouncement, although being repugnant to the law as well as irregular and sinful, would be regarded as an implied divorce with legal effect. As against that Ibn Taymiyyah firmly held the opinion that the three sentences of divorce spoken at the same time should be regarded as one revocable divorce. The view of Ibn Taymiyyah happened to be against the official view which naturally brought him in conflict with the 'ulamaa on one hand and with the government on the other.

Consequently, the theologians tried to prevent him from expressing further legal opinion on such matters. In fact, a royal edict was issued from Cairo in 718AH/1318AD forbidding him from giving legal opinions in such cases.

Initially Ibn Taymiyyah abided by the edict but later again began giving legal judgment on this issue as he decided that it was improper for him to desist simply for fear of the government. As a result in 720 A.H./1320 C.E. he was detained in a citadel for just over five months till he was released on direct orders from Cairo.

The Final Years

Between 721 A.H./1321 C.E. and 726 A.H./1326 C.E. Ibn Taymiyyah devoted himself to teaching in the Madrasah Hanbaleeyyah and his own Madrasah Qassaaseen and revising some of his earlier works. In 726 A.H./1326 C.E. his adversaries again conspired to have him imprisoned. Here he continued writing his exegesis of the Qur'aan as well as treatises and monographs on various issues.

Ibn Taymiyyah died in jail in Damascus on the night of Sunday-Monday 20th Dhul-Qa'dah 728 A.H./26-27 September

1328 C.E. at the age of 67, and is buried in the cemetery of the Soofiyyah in Damascus.

The people of Damascus, who held him in great honor, gave him a splendid funeral and an estimated 200,000 men and 15,000 women attended his funeral. He was buried at the Soofee cemetery in Damascus where his mother was buried.

Character And Achievements

Ibn Taymiyyah occupied a highly honorable place among his contemporary religious scholars due to his prodigious memory, intellectual brilliance, encyclopedic knowledge and dauntless courage. He is described as a great orator, brave and fearless, resolute, disciplined, very pious, resigned and contended, noble and forgiving, just and ever determined.

Ibn Taymiyyah's reformatory endeavors and literary pursuits cover a vast field which can be summarised as follows:

- 1 revival of faith in and adherence to "Tawheed"(oneness of Allaah).
- 2 eradication of pantheistic beliefs and customs.
- 3 criticism of philosophy, syllogistic logic and dialects in order to demonstrate the superiority of the Qur.aan and the sunnah.
- 4 extirpation of un-Islaamic beliefs through refutation of Christianity and Sheeism.
- 5 rejuvenation of Islaamic thought and its related sciences.

The total number of Ibn Taymiyyah's works is 621 though many of his writings have been lost. Some of Ibn Taymiyyah's writings dealing with the themes are listed below:

- 1 al-Jawaab as-Saheeh liiman baddala Deen al-Maseeh (an answer to the criticism against Islaam by the Christians).
- 2 Radd 'ala al-Mantiqiyyeen (a refutation of the philosopher).
- 3 Kitaab as-Siyaasah ash-Shar'iyyah (deals with political theory and government in Islaam).

4 Minhaaj as-Sunnah an-Nabawiyyah (a refutation of Sheeite beliefs written in response to Minhaaj al-Karanmah of Ibn al-Mutahhir al-Hillee).

5 Ziyaarah al-Quboor (a criticism of saint-workshop, intercession, superstitious beliefs).

6 Majmoo'at ar-Rasaail al-Kubra (this book contains articles on various subjects).

7 Majmoo'at al-Fataawa (a collection of opinions on various issues).

8 Majmoo'at ar-Rasaail wa al-Masaail (contains articles and legal opinions on various issues).

9 Majmoo'at Shaykh al-Islam Ahmad ibn Taymiyyah (contains discussion on Islaamic jurisprudence and legal opinions enunciated by Ibn Taymiyyah).

Conclusion

To include in the words of Mawlaana Abu al-Hasan 'Alee Nadawee who has paid a glowing tribute to Ibn Taymiyyah as follows:

"Ibn Taymiyyah interpreted the Qur.aan and Sunnah, established the superiority of Islaam over heresy, Philosophical concepts and other faiths and contributed to a genuine revival of religion after a deep study and deliberation that was necessary for lighting the religions and intellectual waywardness of the time. Seeking to surpass his opponents he mastered the methodology employed by them to attack Islaam. In fact, his learning, his erudition, his intellectual attainment and his mental grit always left his adversaries spell bound"(*1)

Little wonder then that Ibn Taymiyyah's contemporary and succeeding scholars have acclaimed him with such complimentary remarks as "The master spirit of the age", "The crown of scholars", "Last of the Enlightened scholars", and "A sign among the signs of God".

(*1) A. H. A. NADAWEE, Saviours of Islaamic spirit, Vol. 2, Academy of Islaamic research and publications, Lucknow, India, 1974, p24.

Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan Abaa Butayn

He was the Imaam, the Scholar, the Jurist, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan Ibn 'Abdul-'Azeez Ibn 'Abdur-Rahmaan Ibn 'Abdullaah Ibn Sultaan Ibn Khamees. Like his predecessors, he assumed a kunyah, Abaa Butayn.

He was born in the city of Rowdhah, in the region of Sudeer, in the month of Dhul-Qa'dah 1194 A.H./1773 C.E. He was brought up in that city and studied with its scholar, Shaykh Muhammad Ibn Tarraad ad-Dowsaree.

He then travelled to Shaqraa., in the region of Washm, where he studied tafseer, hadeeth, fiqh and Usool ad-Deen with its Judge, 'Abdul-Azeez al-Husayyin. He also studied with the noble Shaykh Hamd Ibn Naasir Ibn 'Uthmaan Ibn Mu'ammār at-Tameemee, author of the book, al-Fawaakih al-'Athaab.

Earnestly he worked hard, becoming an Imaam from amongst the Imaams of knowledge of his time, such that the author of as-Suhub al-Waabilah is quoted to have said about him: "The scholar of his region, of the thirteenth century (hijree) without dispute."

He was appointed the judge of Taif and later the region of Qaseem for several years.

Many people acquired knowledge from him, graduating and having benefitted from him. He was a forbearing teacher, not getting bored nor weary.

With a skillful hand, he wrote many good and valuable (knowledgeable) books. He summarized Ibn al-Qayyim's book, Badaai' al-Fawa'id. He wrote invaluable notes to the book Sharh al-Muntahaa in a voluminous book. He wrote a notes to the book Sharh ad-Durrah al-Mudiyyah, the explanation of the book Sharh Aqeedah as-Safaaraynee. He has also written

Kashf Talbees Dawood Ibn Sulaymaan Ibn Jarjees, Intisaar li-Hizb Allaah al-Muwahhiddeen. He has many fataawa printed with the works of the scholars of Najd, called ar-Rasaa'il wa Masaa'il an-Najdiyyah.

He passed away on 7th of Jumaada al-Oolaa 1282 A.H/1861 C.E.

It was said (in the book), as-Suhub al-Waabilah, "...and with his death the attainment of the methodology of Imaam Ahmad was lost, for he was a master in it. For in its analysis, he certainly reached the goal."

**Shaykh Ibraaheem Ibn Muhammad Ibn Ibraaheem Ibn
'Abdul-Lateef Ibn 'Abdur-Rahmaan Ibn Hasan Aal ash-
Shaykh**

He was Abu 'Abdul-'Azeez Ibraaheem Ibn Muhammad Ibn Ibraaheem Ibn 'Abdul-Lateef Ibn 'Abdur-Rahmaan Ibn Hasan Aal ash-Shaykh.

He was born in Riyadh on the 17th of Muharram in the year 1311 A.H./1910 C.E.

He was raised in a righteous environment in Riyadh, under the guidance of his father, Shaykh Ibraaheem Ibn 'Abdul-Lateef. Shaykh Muhammad Ibn Ibraaheem, completed the memorization of the Qur.aan at the age of 11 years. He lost his sight when he was 16 years old. However this did not hinder his determination (to seek knowledge), rather, he continued to attend the lectures of the scholars of his time.

He studied with his father and his uncle, Shaykh 'Abdullaah Ibn 'Abdul-Lateef, who was a famous scholar of his time, in Najd. Whilst in the company of his father and uncle, he memorised several texts in Islaamic Law and the Arabic language. He also studied fiqh and mustalah al-hadeeth (science of hadeeth) with Shaykh Sa'd Ibn 'Ateeq, and studied the various aspects of the Arabic language from Shaykh Hamad Ibn Faaris.

He undertook several government appointments, in addition to his efforts in teaching, passing fatwa and giving khutbah, such as Head of Academic Institutions, Head of the Judiciary, Supervisor of the Islaamic University of Madeenah, at al-Madeenah an-Nabawiyyah, Head of Academic Institutions for girls, and other (such) positions.

Several senior scholars graduated from having studied with him, amongst them: Shaykh 'Abdullaah Ibn Humayd, Shaykh

'Abdul-'Azeez Ibn Baaz and Shaykh Sulayman Ibn 'Ubayd, and other than them.

Shaykh Muhammad Ibn Ibraaheem passed away on Wednesday 24th of Ramadhaan 1389 A.H./1968 C.E. at the age of 78 years.

He left behind a large collection of fataawa and treatises that have been printed in several books and journals.

**Shaykh Abu 'Abdullaah 'Abdur-Rahmaan Ibn Naasir Ibn
'Abdullaah Ibn Naasir Aal Sa'dee**

He was the Shaykh Abu 'Abdullaah 'Abdur-Rahmaan Ibn Naasir Ibn 'Abdullaah Ibn Naasir Aal Sa'dee from the tribe of Banee Tameem.

He was born in the city of 'Unayzah, in the region of Qaseem, on the 12th of Muharram in the year 1307 A.H./1886 C.E. His mother passed away when he was four years old and his father passed away when he was seven years old.

He memorised the Qur.aan and mastered the science of its recitation before he reached the age of 11 years. He then engaged himself in seeking knowledge, studying with the scholars of his city and those who visited it.

From amongst his famous teachers were: Shaykh Ibraaheem Ibn Muhammad Ibn Haasir, Shaykh Muhammad Ibn Abdul Kareem ash-Shibil, Shaykh Saalih Ibn 'Uthmaan, the judge of 'Unayzah and Shaykh Muhammad Shanqeetee, a resident of Hijaaz, and other than them. However, whoever said his teachers were Ibn Taymiyyah and his student Ibn al-Qayyim, then indeed they spoke the truth, for he was certainly an enthusiastic student of their works.

A major characteristic he had was his noble manners. He was extremely humble with the elders and the youngsters. He would talk to all individuals according to his level of understanding and according to that which was good for him. He was indifferent and aloof from the splendor of this world and the temptations of life. He did not care for rank, power nor glory.

He wrote many books, some of which are: Tafseer al-Qur.aan in eight volumes, Haashiyah Fiqhiyyah, Deewaan Khutab, al-Qawaa'id al-Hisaan, Tanzeeh ad-Deen, Radd alaa al-

Qaseemee, al-Haqq al-Waadhih al-Mubayyin, Bahjatu Quloob al-Abraar, ar-Riyaadh an-Naadhirah, and other than them.

He continued to live a gratified and praiseworthy life until he passed away on the 24th of Jumaada ath-Thaane in the year 1376 A.H./1955 C.E.

Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn 'Abdur-Rahmaan Ibn Baaz

Abu 'Abdullaah Shaykh 'Abdul-'Azeez ibn 'Abdullaah ibn 'Abdur-Rahmaan Aal-Baaz was born in the city of Riyadh in Dhul-Hijjah 1330 A.H./1909 C.E.

He memorized the Qur.aan in his early age and then he acquired knowledge from many of the great scholars of the Kingdom. Some of his teachers were Shaykh Muhammad ibn 'Abdul-Lateef Aal-Shaykh, Shaykh Saalih ibn 'Abdul-'Azeez Aal-Shaykh and the eminent Shaykh Muhammad ibn Ibraaheem Aal-Shaykh who, in his time, was the Muftee of Saudi Arabia. Shaykh Ibn Baaz accompanied the eminent Shaykh and learned from him for about ten years. Thus he gained his religious education from the family of Imaam Muhammad ibn 'Abdul-Wahhaab.

Afterwards Shaykh Ibn Baaz was appointed as a Justice and he worked for fourteen years in the judiciary until he was deputed to the education faculty. He remained engaged in teaching for nine years at Riyadh Islaamic Law College, Riyadh Religious Institute. Then he was appointed Vice-Chancellor of the Islaamic University, al-Madeenah; but shortly afterwards, he was made the Chancellor with all the administrative powers. Later he was appointed President of the General Presidency of Islaamic Research, Ifta, Call and Propagation, Kingdom of Saudi Arabia.

He held the position of Grand Muftee of Saudi Arabia, the Presidency of many Islaamic Committees and Councils, the prominent among these being: Senior Scholars Committee of the Kingdom, Permanent Committee for Islaamic Research and Fataawa, the Founding Committee of Muslim World League, World Supreme Council for Mosques, Islaamic Jurisprudence Assembly Makkah; and the member of the Supreme Council of the Islaamic University at al-Madeenah,

and the Supreme Committee for Islaamic Propagation, until he passed away on Thursday 27 Muharram 1420 A.H./May 13 1999 C.E. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, Aameen.

Shaykh Muhammad Ibn Saalih Ibn al-'Uthaymeen

Abu 'Abdullaah Muhammad ibn Saalih ibn Muhammad ibn al-'Uthaymeen at-Tameemee an-Najdee was born in the city of Unayzah, Qaseem Region on 27th Ramadhaan 1347 A.H./1926 C.E. in a famous religious family.

He got his education from many prominent scholars like Shaykh 'Abdur-Rahmaan as-Sa'dee, Shaykh Muhammad Ameen ash-Shanqeetee and Shaykh 'Abdul-'Azeez ibn Baaz.

When he entered into teaching, a great number of students from inside and outside Saudi Arabia benefited from him. He had his own unique style of interpretation and explanation of religious points. He was from among those scholars who served Islaam without any type of religious prejudice and kept themselves away from the limitations of blind-following. He was distinguished in his great exertion of effort in religious matters and analogical deductions which clearly proved the religious understanding he possessed, and the correct usage of the principles of religion, he adopted.

In giving religious verdicts, like Shaykh ibn Baaz, his Fataawa were based on evidence from Qur.aan and Sunnah. He has about fifty compilations to his credit. He Taught Religious Fundamentals at the Sharee'ah Faculty of Imaam Muhammad ibn Sa'ood Islaamic University, Qaseem Branch. He was also a member of the Council of Senior Scholars of the Kingdom, and was the Imaam and Khateeb of the big Mosque of Unayzah city. May Allaah have mercy on him.

Shaykh Dr. Saalih Ibn Fowzaan Ibn 'Abdullaah Ibn Fowzaan

He is the noble Shaykh Dr. Saalih ibn Fowzaan ibn 'Abdullaah from the family of Fowzaan from the people/tribe of ash-Shamaasiyyah.

He was born in 1354 A.H./1933 C.E. His father died when he was young so he was brought up by his family. He learnt the Noble Qur.aan, the basics of reading and writing with the imaam of the masjid of the town, who was a definitive reciter. He was the noble Shaykh Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah (not Dar'iyyah in Riyaadh) in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah in the year 1369 A.H./1948 C.E. He completed his studies at the Faysaliyyah school in Buraydah in the year 1371 A.H./1950 C.E. and was then appointed an infant school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373 A.H./1952 C.E., and graduated from there in the year 1377 A.H./1956 C.E. He then joined the Faculty of Sharee'ah (at the University of Imaam Muhammad) in Riyaadh and graduated from there 1381 A.H./1960 C.E. Thereafter he gained his Masters degree in fiqh, and later a Doctorate. from the same faculty, also specialising in fiqh.

After his graduation from the Faculty of Sharee'ah, he was appointed a teacher within the educational institute in Riyaadh, then transferred to teaching in the Faculty of Sharee'ah. Later, he transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (usool ad-deen). Then he transferred to teaching at the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there after his period of headship came to an end. He was then made a member of the

Permanent Committee for Islaamic Research and Fataawa, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the Fiqh Committee in Makkah (part of ar-Raabitah), and member of the Committee for Supervision of the Callers (du'aat) in Hajj, whilst also presiding over (his main role) membership of the Permanent Committee for Islaamic Research and Fataawa. He is also the imaam, khateeb and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez masjid in al-Malzar.

He also takes part in responding to questions on the radio program "Noorun 'alad-Darb", as he also takes part in contributing to a number of Islaamic research publications at the Council for (Islaamic) Research, Studies, Theses and Fataawa which are then collated and published. The noble Shaykh also takes part in supervising a number of theses at the Masters degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons .

He himself studied at the hands of a number prominent scholars and jurists, the most notable of whom were:

The noble Shaykh 'Abdul-'Azeez ibn Baaz (rahima-hullaah);

The noble Shaykh 'Abdullaah ibn Humayd (rahima-hullaah);

The great Shaykh Muhammad al-Ameen ash-Shanqeetee (rahima-hullaah);

The noble Shaykh 'Abdur-Razzaaq 'Afeefee (rahima-hullaah);

The noble Shaykh Saalih Ibn 'Abdur-Rahmaan as-Sukaytee;

The noble Shaykh Saalih Ibn Ibraaheem al-Bulayhee;

The noble Shaykh Muhammad Ibn Subayyal;

The noble Shaykh 'Abdullaah Ibn Saalih al-Khulayfee;

The noble Shaykh Ibraaheem Ibn 'Ubayd al-'Abd al-Muhsin;

The noble Shaykh Hamood Ibn Aqlaa;

The noble Shaykh Saalih al-'Alee an-Naasir;

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialised in hadeeth, tafseer and Arabic language.

He has played a major role in calling to Allaah and teaching, giving fatwa, khutbahs and knowledgeable refutations.

His books number many, however the following are just a handful which include Sharh al-'Aqeedatul Waasitiyyah, al-irshaad ilas-Saheehil-l'tiqaad, al-Mulakhkhas al-Fiqhee, Foods and the Rulings regarding Slaughtering and Hunting, which is part of his Doctorate. They also include at-Tahqeeqaat al-Mardiyyah in inheritance which is part of his Masters degree. Further titles include Rulings relating to the Believing Women, and a refutation of Yoosuf Qaradaawi's book al-Halaal wal-Haraam.

Shaykh Dr. 'Abdullaah Ibn 'Abdur-Rahmaan Jibreen

He is the noble Shaykh Dr. 'Abdullaah Ibn 'Abdur-Rahmaan Jibreen.

He was born in Miz'al in the town of al-Quway'iyah to the west of Riyadh in 1349 A.H./1930 C.E.

He studied with a number of scholars, amongst them his first Shaykh – Abu Habeeb 'Abdul-'Azeez ash-Shushree, and also Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh, and Shaykh Ismaa'eel al-Ansaaree, and his excellency the noble Shaykh 'Abdul-'Azeez Ibn Baaz.

In 1381 A.H./1962 C.E. he was appointed to teach various aspects of the Sharee'ah at the Institute of Imaam ad-Da'wah. He then transferred to the Faculty of Sharee'ah, specifically the department of 'aqeedah. In 1402 A.H./1983 C.E. he was appointed a member of the Administration of Islaamic Research.

In 1390 A.H./1971 C.E. he was awarded a Masters degree from the University of Imaam Muhammad in Riyadh. The title of his research paper was "Akhbaar al-Aahaad fil-Hadeeth an-Nabawee". In 1407 A.H./ 1988 C.E. he was awarded a Doctorate with an grade of excellence, and that was for his research paper entitled: "Tahqeeq Kitaab az-Zarkashee 'alaa Mukhtasir al-Kharqee".

He is a member of the General Presidency of Islaamic Research, Iftaa, Call and Propagation, Kingdom of Saudi Arabia. He also participates in various seminars and religious forums for the purpose of the propagation of the call to Islaam. He also delivers special lectures for the same cause. He has compiled many books and pamphlets on various Islaamic topics.

The Permanent Committee for Islaamic Research and Fataawa

A Royal Decree, number 137/1 and dated 08/07/1391 A.H. (29/08/1971 C.E.) was issued for the establishment of the Council of Senior Scholars. Whereby, under section four it mentions:

"The Permanent Committee has been left the task of selecting its members from amongst the members of the Council (of Senior Scholars) in accordance with the Royal Decree. Its aim is to prepare research papers ready for discussion amongst the Council (of Senior Scholars), and issue fataawa on individual issues. This is by responding to the fatwa-seeking public in areas of 'aqeedah, 'ibaadah and social issues. It will be called: The Permanent Committee for Islaamic Research and Fataawa (al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa.)"

Further, it is mentioned in section eight of the attachment to the Royal Decree:

"No fatwa will be issued by the Permanent Committee until the majority of its members have absolute agreement concerning it. Such, that the number (of scholars) studying each fatwa is no less than three members (of the Committee). And if there exists an equal voice (differing in opinion), then the decision of the Head (of the Committee) will take precedence."

The current members of the Permanent Committee include:

Head: Shaykh 'Abdul 'Azeez Aal ash-Shaykh;

Deputy Head: Shaykh 'Abdullaah Ibn Ghudayyaan;

Member: Shaykh 'Abdullaah Ibn Qu'ood;

Member: Shaykh 'Abdullaah Ibn Munay;

Member: Shaykh Saalih Ibn Fowzaan;

Member: Shaykh Bakar 'Abdullaah Abu Zayd.

Amongst the members who have passed away include:
Shaykh Ibraaheem Ibn Muhammad Aal ash-Shaykh;

Shaykh 'Abdul 'Azeez Ibn Baaz;
Shaykh 'Abdur-Razzaaq Ibn 'Afeefee.

From amongst the rules (applied) in forming the (Permanent) Committee was the importance attached to the majority view (of the Committee), and no doubt this gives each fatwa an element of knowledge-based strength, for certainly exchanging views simplifies (the task of) arriving at that which is correct. Noting therefore, the path which the Committee has taken is selecting the opinion(s) which are based upon daleel (proof) in addition to the daleel from the Sunnah being from authentic ahaadeeth. The Noble Shaykh 'Abdul 'Azeez Ibn Baaz has assisted in this issue from his (vast) knowledge of hadeeth. Likewise, as has Shaykh 'Abdur-Razzaaq Ibn 'Afeefee's (vast) knowledge of the various groups and differences in 'aqeedah that we have today, added an element of knowledge-based strength to each fatwa.

Shaykh 'Abdur-Razzaaq Ibn 'Afeefee Ibn 'Atiyyah

He was born in the year 1323 A.H./1902 C.E.

He studied his primary education, then secondary education and then further studies. In completing his studies he was examined and awarded with an international (recognised) certificate in 1351 A.H./1930 C.E. He then undertook specialised studies in fiqh and usool al-fiqh, and after being examined, was awarded a certificate. All these studies were in al-Azhar University (Egypt).

He was appointed a teacher at the Educational Institute, which was a branch of al-Azhar University, and taught there for many years. He was then transferred to Saudi Arabia for teaching in the year 1368 A.H./1947 C.E. So he was appointed a teacher at the Daar at-Tawheed in Taif, then after two years was transferred to the Educational Institute in 'Unayzah in the region of Qaseem in Muharram of the year 1370 A.H./1949 C.E.

He was then transferred to Riyadh towards the end of Shawwaal in 1370 A.H./1949 C.E. for teaching at the Educational Institute, which was a branch of (the efforts of) Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh. He was then transferred for teaching at the faculties of Sharee'ah and Language, later being appointed the principal of the Higher Institute of the Judiciary in 1385 A.H./1964 C.E.

He was then transferred to the General Presidency of the Departments of Islaamic Research, Fataawa, Da'wah and Irshaad in 1391 A.H./1970 C.E. and was appointed Deputy Head of the Permanent Committee for Islaamic Research and Fataawa, as well as being made a member of the Council of Senior Scholars of Saudi Arabia.

Indeed, Allaah had endowed him with the gift of strong memory and observation and understanding of oneself. He dedicated his efforts to seeking knowledge outside the corridors of al-Azhar University and concerned himself with the knowledge of the Arabic language, tafseer, al-usool, 'aqaa'id and fiqh. Such was his knowledge, that if someone was to speak to him about any of these subjects, then the listener would think he was a specialist in the field spending all his time on it!

He paid special attention to studying the conditions of the (many different) sects. These matters made the students of knowledge approaching him all the time and listening to him, such that any people benefitted from his knowledge.

He also used to supervise some students in the preparation of their theses at the Masters degree and Doctorate levels, whilst also taking part in the (university) committee discussing theses.

He gave lessons to the students of knowledge in the masaajid according to that which was possible and used to give lectures and take part in the work of the da'wah centres at the time of Hajj.

Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan Ibn 'Abdur-Razzaaq Ibn Qaasim Aal Ghudayyaan

He was born in 1345 A.H./1934 C.E. in the city of az-Zulfee.

He studied the basics of reading and writing, when young, with 'Abdullaah Ibn 'Abdul-'Azeez as-Suhaymee, and 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghayth, and Faalih ar-Roomee. He also studied the basics of fiqh, tawheed, Arabic grammar and faraa.id with Hamdaan Ibn Ahmad al-Baatil. He then travelled to Riyadh in 1363 A.H./1952 C.E., and in 1366 A.H./1955 C.E. he enrolled into al-Madrasah as-Sa'oodiyyah al-Ibtidaa.iyyah (previously known as Madrasatul-Aytaam) and graduated from there in 1368 A.H./1957 C.E.

He was then appointed a teacher in al-Madrasah al-'Azeeziyyah, and in 1371 A.H./1960 C.E. he enrolled into the Educational Institute. During this period he studied with Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh. He also studied fiqh with Shaykh Sa'ood Ibn Rashood who was the (grand) judge of Riyadh, and tawheed with Shaykh Ibraaheem Ibn Sulaymaan, and Arabic grammar and faraa.id with Shaykh 'Abdul-Lateef Ibn Ibraaheem. He then continued his studies until he graduated from the Faculty of Sharee'ah in 1372 A.H./1961 C.E.

He was then appointed head of one of the courts, and then later transferred to teaching at the Educational Institute in 1378 A.H./1967 C.E. In 1380 A.H./1969 C.E. he was then appointed a teacher at the Faculty of Sharee'ah, and in 1386 A.H./1975 C.E. he was transferred to passing fatwa at the Daar al-Iftaa.

In 1391 A.H./1980 C.E. he was appointed a member of The Permanent Committee for Islaamic Research and Fataawa in addition to member of the Council of Senior Scholars.

He studied with a number of scholars in differing fields, and from amongst the well-known (in addition to those who have preceded) are:

Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (rahima-hullaah) with whom he studied fiqh;

Shaykh 'Abdullaah al-Khulayfee with whom he also studied fiqh;

Shaykh 'Abdul-'Azeez Ibn Rasheed with whom he studied fiqh, tawheed and faraa.id;

Shaykh Muhammad al-Ameen ash-Shanqeetee with whom he studied usool al-fiqh, sciences of the Qur.aan, and tafseer;

Shaykh 'Abdur-Rahmaan al-Afreeqee with whom he studied mustalah and hadeeth;

Shaykh 'Abdur-Razzaaq 'Afeefee;

'Abdul-Fattaah Qaaree al-Bukhaaree with whom he studied the Qur.aan in the recitation of Hafs 'an 'Aasim, to which the chain of transmission reaches the Messenger (sal-Allaahu `alayhe wa sallam).

In addition to what has preceded of his work, from 1389 A.H./1978 C.E. to date he has been a teacher of fiqh, usool al-fiqh, al-qawaa.id al-fiqhiyyah, mustalah and hadeeth, tafseer and it's sciences and 'aqeedah.

He has also been teaching fiqh in organised gatherings/lessons most days of the week, according to his schedule of many duties, after maghrib and after 'Ishaa. Sometimes he will teach after fajr and also after 'asr.

From 1395 A.H./1984 C.E., in addition to his work with The Permanent Committee, he gave lessons to students of knowledge in higher studies at the University of Imaam Muhammad and the Faculty of Sharee'ah in fiqh, usool al-fiqh, al-qawaa.id al-fiqhiyyah. He was also involved in supervising a number of theses at the Masters degree and Doctorate level, whilst also taking part in the (university) committee discussing theses. During this period, many students studied with him.

When Shaykh 'Abdullaah Ibn Humayd died in 1402 A.H./1991 C.E., he was undertook to giving fatwa on the radio programme "Noorun 'alad-Darb".

Shaykh 'Abdullaah Ibn Sulaymaan Ibn Muhammad Ibn Munay

Descending from the tribe of Banee Zayd, he was born in Shaqraa., which is the capital of the region of al-Washm on 15th of Sha'baan 1349 A.H./1928 C.E.

He graduated from his preliminary studies from Madrasah Shaqraa. In 1365 A.H./1944 C.E.

He then graduated from the University of Imaam Muhammad Ibn Sa'ood in 1377 A.H./1956 C.E. He attained his Masters at the Higher Institute for the Judiciary, which is part of the University of Imaam Muhammad Ibn Sa'ood in 1389 A.H./1977 C.E.

He worked as a teacher at Madrasah Shaqraa. for 3 years beginning in 1369 A.H./1948 C.E., then a teacher at the Educational Institute in Shaqraa. in 1375 A.H./1954 C.E. He then worked as the curator for Daar al-Kutub as-Sa'oodyyah in 1377 A.H./1956 C.E.

And in the years 1390-1394 A.H. (excluding 1393 A.H.)/1969-1973 C.E. he was appointed for judicial work in the Council of Knowledge and the Higher Council of the Judiciary.

Then, in 1396-1397 A.H./1975-1976 C.E. he worked as general deputy to the general head of Islaamic Research, Fataawa, Da'wah and Guidance.

And at the end of 1397 A.H./1976 C.E. he was appointed a judge in the western region of Makkah, and he still remains in that post to date.

He is also a member of the Council of Senior Scholars, the Permanent Committee for Islaamic Research and Fataawa,

the Higher Committee for Endowments and also the Higher Committee for Daar al-Hadeeth al-Khayriyyah in Makkah.

He has a number of books to his name, in addition to taking part in public religious services such as providing fataawa on television and the radio programme "Noorun 'alad-Darb".

He also supervises some students in the preparation of their theses at the Masters degree and Doctorate levels, whilst also taking part in the (university) committee discussing theses.

**Shaykh 'Abdullaah Ibn Hasan Ibn Muhammad Ibn Hasan
Ibn 'Abdullaah al-Qu'ood**

He was born on the 17th night of Ramadhān in 1343 A.H./1922 C.E. in the town of al-'Areeq which is known as Waadee Hu'aam, which happens to be one of the Waadee's of Yamaamah.

He was brought up by his noble parents in affluent surroundings. He studied the basics of reading and writing from the Mushaf with Muhammad Ibn Sa'd Aal Sulaymaan. He later memorised the Qur'aan and some treatises of Shaykh al-Islaam Ibn Taymiyyah, Imaam Muhammad Ibn 'Abdul-Wahhaab with the judge of his town, at that time being Shaykh 'Abdul-'Azeez Ibn Ibraaheem Aal 'Abdul-Lateef.

After this, his desire to seek knowledge became stronger, so on the 27th of Safar 1367 A.H./1946 C.E. he left his affluent surroundings, he travelled to Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz who was in the region of Kharj. He remained with him for 4 years, not including breaks to return home to visit his parents whom used to assist him financially whilst he travelled seeking knowledge.

He studied a number of works with Shaykh Ibn Baaz from the major books and other than them from the books of hadeeth and fiqh. During his time with him, he memorised a number of treatises including Bulooḡ al-Maraam, and he was very keen in seeking knowledge based upon authentic proofs.

When the Educational Institute opened in Riyadh at the beginning of 1371 A.H./1950 C.E. he transferred there and later graduated from the Faculty of Sharee'ah in 1377 A.H./1956 C.E.

From amongst his teachers there were:
Shaykh 'Abdul-'Azeez Ibn Baaz;

Shaykh 'Abdur-Razzaq 'Afeefee;
Shaykh Muhammad al-Ameen ash-Shanqeetee;
Shaykh 'Abdur-Rahmaan al-Afreeqee.

On the 4th of Jumaada al-Oolaa in 1375 A.H./1954 C.E. he was appointed a teacher at the Educational Institute, and then on the 9th of Jumaada al-Oolaa he transferred to the Minsitry of Education and worked there as an inspector of religious studies for secondary schools.

On the 8th of Dhul-Qa'dah 1380 A.H./1959 C.E. he transferred to the Court of Grievances and worked there as a member of the judiciary.

On the 1st of Rabee' ath-Thaane 1397 A.H./1976 C.E. he was made a member of the Permanent Committee for Islaamic Research and Fataawa, arising from his appointment to the Council of Senior Scholars.

On the 1st of Muharram 1406 A.H./1985 C.E. he retired.

He still partakes in educational activities and passes fatwa, and assists the University of al-Malik Sa'ood by giving levtures to students in higher studies in the department of Islaamic Education.

On the 20th of Sha'baan 1378 A.H./1957 C.E. he was appointed the imaam and khateeb of the Jaami' al-Masheeqeeq in Riyadh.

On the 1st of Muharram 1391 A.H./1970 C.E. he was appointed the imaam and khateeb of the Jaami' of al-Malik 'Abdul-'Azeez, a post which he still holds to date.

He has a number of publications to his name, amongst them a collection of his khutbah's put together in 4 volumes.

**Shaykh Dr. Bakar Ibn 'Abdullaah Abu Zayd Ibn
Muhammad Ibn 'Abdullaah Ibn Bakar Ibn 'Uthmaan Ibn
Yahyaa**

He is the noble Shaykh Bakar Ibn 'Abdullaah Abu Zayd Ibn Muhammad Ibn 'Abdullaah Ibn Bakar Ibn 'Uthmaan Ibn Yahyaa from the tribe of Banee Zayd al-Qadhaa'iyyah. He was born in 1365 A.H./1944 C.E.

He studied the Noble Qur.aan until the second year of infant studies, then moved to Riyaadh in 1375 A.H./1954 C.E. where he continued his studies, then to the educational institute, then the Faculty of Sharee'ah (at the University of Imaam Muhammad) until he graduated in 1387 A.H./1966 C.E. as an associate with first class.

In 1384 A.H./1963 C.E. he moved to Madeenah where he held the post of custodian of the general library within the Islaamic University.

Alongside his curriculum studies he used to frequent a number of knowledge (seeking) circles of a number of scholars in Riyadh, Makkah and Madeenah.

In Riyaadh, he studied Meeqaat under Shaykh Saalih Ibn Mutlaq, and studied 25 points from Maqaamaat al-Hareeree, which his Shaykh had already memorised in entirety. In fiqh, he studied the book of transactions (al-Buyoo') from al-Hajaawee's "Zaad al-Mustaqni".

In Makkah he studied the book of Hajj from al-Majid Ibn Taymiyyah's "al-Muntaqaa" under Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (rahima-hullaah) during the Hajj season at al-Masjid al-Haraam in 1385 A.H./1964 C.E.

He sought authorisation from a teacher in al-Masjid al-Haraam, namely Shaykh Sulaymaan Ibn 'Abdur-Rahmaan Ibn

Hamdaan, so he personally wrote an authorisation for him to teach all the books of the Sunnah.

In Madeenah he studied Ibn Hajar's "Fat.h al-Baaree" and "Buloogh al-Maraam" under Shaykh Ibn Baaz (rahima-hullaah), including a number of theses in fiqh, tawheed and hadeeth in his house. In short he frequented him for 2 years after which Shaykh Ibn Baaz (rahima-hullaah) authorised him to teach these books.

Since moving to Madeenah, he also frequented Shaykh Muhammad al-Ameen ash-Shanqeetee (rahima-hullaah) for approximately 10 years until the Shaykh's (rahima-hullaah) death during Hajj in 1393 A.H./1972 C.E. In tafseer he studied the Shaykh's "Adwaa. al-Bayaan", and also the Shaykh's thesis "Aadaab al-Bahth wal-Munaatharah". He also studied Ibn 'Abdul-Barr's "al-Qasd wal-Umam" and some of "al-Inaabah".

In all he has received approximately 20 authorisations (to teach different books of knowledge) from the scholars of Makkah, Madeenah, Rilyaadh, Morocco, Syria, India, Africa and other than them.

In 1399 A.H./1978 C.E., he studied at the Supreme Court of Justice as an associate, and achieved a Masters degree, and in 1403 A.H./1982 C.E. he achieved a Doctorate.

After graduating from the Faculty of Sharee'ah in 1387 A.H./1966 C.E., he was selected as a judge for the city of Madeenah, whereby a Royal Decree was issued to appoint him as such. He continued in this post until 1400 A.H./1979 C.E.

He was also appointed as a teacher in the Prophet's Masjid in 1390 A.H./1969 C.E. until 1400 A.H./1979 C.E.

In 1391 A.H./1970 C.E. a Royal Decree was issued appointing him as an imaam and khateeb of the Prophet's Masjid, and he continued in this post until the beginning of 1396 A.H./1975 C.E.

In 1400 A.H./1979 C.E., a decree was issued by the Council of Minsiters selecting him as general procurator for the Minsitry of Justice, and he continued in this post until the end of 1412 A.H./1991 C.E., when a Royal Decree was issued appointing him to the rank of excellence, and in turn a member of Permanent Committee for Islaamic Research and Fataawa and also the Council of Senior Scholars.

In 1405 A.H./1984 C.E. a Royal Decree was issued appointing him as representative of the Kingdom at the International Islaamic Fiqh Assembly, whereby he was selected as president of the Assembly.

In 1406 A.H./1985 C.E., he was appointed a member of the Fiqh Assembly at ar-Raabitah al-'Aalam al-Islaamee (Muslim World League).

The Shaykh has approximately 66 publications to his name ranging from hadeeth, fiqh, Arabic and others, with the number consistently rising due to his on-going efforts.

Section One



**The excellence of the fast of Ramadhāan, it's rulings and
upon whom it is obligatory**

Words of guidance on the occasion of Ramadhāan

Question: What words of guidance do you have for the Muslim ummah, on the occasion of the month of Ramadhāan?

Response: In the name of Allaah, all praise is to Allaah alone, and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu 'alayhe wa-sallam) and his family and his companions and whoever is guided (aright) by his guidance. To proceed:

Certainly, concerning the approach of the blessed month of Ramadhāan, I advise my Muslim brethren everywhere to have taqwa of Allaah, the Mighty and Majestic; to strive to do good deeds; to give sincere advice and be patient with the advice; to assist one another in good deeds and piety; to be cautious of all the sins Allaah has forbidden, wherever one may be, especially during this noble month – for indeed it is a great (precious) month, within which the reward for good actions is multiplied.

Mistakes (sins) are forgiven during this month, for those who fast and perform voluntary prayers, with sincere faith and hoping to attain Allaah's rewards.

The Prophet sal-Allaahu 'alayhe wa sallam said: ((Whoever fasts during the month of Ramadhāan, out of sincere faith and hoping to attain Allaah's rewards, then all his previous sins will be forgiven)).

The Prophet (sal-Allaahu 'alayhe wa sallam) also said: ((When the month of Ramadan starts, the gates of the Heaven are opened and the gates of Hell are closed and the devils are chained)).

The Prophet (sal-Allaahu 'alayhe wa sallam) also said: ((Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid

sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, "I am fasting").

The Prophet (sal-Allaahu 'alayhe wa sallam) also said (on the authority of Allaah): ((All the deeds of the son of Aadam are for for himself; a good deed is equal to ten times it's equivalent except fasting, for certainly it is for Me, and I will give the reward for it. He left his desires, his food, his drink for My sake. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord. The unpleasant smell coming from the mouth of a fasting person is more pleasant to Allaah than the smell of musk)).

The Prophet (sal-Allaahu 'alayhe wa sallam) used to announce the good news of the arrival of the month of Ramadhāan to his companions, and would say to them: ((The month of Ramadhāan has come to you. It is the month of blessings. During this month, Allaah sends down mercy, ones mistakes are forgiven, supplications are answered and Allaah praises you in the presence of His angels, so show Allaah your virtues. For certainly the unfortunate individual is he who is prohibited from the mercy of Allaah)).

The Prophet (sal-Allaahu 'alayhe wa sallam) said: (((One who does not abandon evil talk and actions, then Allaah is not in need of him abandoning his food and drink (i.e. his fasting))).

And (such) narrations regarding the superiority of Ramadhāan and striving to increase good deeds in it, are many.

Therefore, I advise my Muslim brethren to be sincere and upright during the days and the nights, and to compete in doing all good deeds. And from amongst these (good deeds) are: To increase in reading the Noble Qur.aan, with understanding and contemplation. And to increase in glorifying Allaah [subhaan-Allaah] (at-Tasbeeh), prasing Allaah [al-hamdu-lillaah] (at-Tahmeed), declaring none truly worthy of

worship except Allaah [laa-ilaaha il-Allaah] (at-Tahleel), declaring the greatness of Allaah [Allaahu Akbar] (at-Takbeer), and seeking forgiveness from Allaah [as-tagh-firullaah] (al-Istighfaar), and to ask Allaah for Paradise, seeking His protection from the Hell fire and all (other) good supplications.

I also advise my Muslim brethren to increase in giving charity during this month; to comfort the poor and destitute; to make (every) effort to deduct the Zakaah (from one's wealth) and distribute it amongst the deserving; to make (every) effort in inviting to (the path of) Allaah (Subhaanahu wa Ta'aala) and teaching those unacquainted (with Islaam); to command the good and forbid the evil with gentleness, wisdom and the best of manners; to warn against all evil and adhere to seeking sincere repentance, according to Allaah's saying: {... and all of you beg Allaah to forgive you all, O believers, that you may be successful }, [Soorah an-Noor, Aayah 31].

And the saying of Allaah: {Verily those who say: 'Our Lord is (only) Allaah,' and thereafter Istaqamu (i.e. stood firm and straight on the Islaamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allaah has forbidden and by performing all kinds of good deeds which He has ordained), - On them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise, abiding therein (forever), - a reward for what they used to do}, [Soorah al-Ahqaaf, Aayahs 13-14].

May Allaah grant everyone success in that which pleases Him and protect everyone from the temptations which misguide and all satanic enticement. For certainly Allaah is generous and kind.

Shaykh Ibn Baaz

Fataawa Ramadhaan - Volume 1, page 32, Fatwa No. 7;
Majmoo' Fataawa Samaahatu as-Shaykh 'Abdul-'Azeez Ibn Baaz - Volume 3, Pages 147-148

The ruling and wisdom behind fasting

Question: What is the ruling of and the wisdom behind fasting?

Response: With Allaah lies all success. As for its wisdom, Allaah(subhaanahu wa-ta'aala) mentioned a very incorporating meaning in that regard: {O you who believe fasting has been prescribed for upon you as it was prescribed upon those that came before you that you may attain taqwaa (piety)} [Soorah al-Baqarah, Aayah 183]. It incorporates everything the people have mentioned with regard to its wisdom.

- Taqwaa is a comprehensive word for everything that Allaah (subhaanahu wa-ta'aala) loves and is pleased with from actions which are desirable and from abandoning prohibitions. So fasting is the greatest way to reach this goal which is the goal of the pleasure of the servant in his worldly life and his Hereafter;
- The fasting person seeks closeness to Allaah (subhaanahu wa-ta'aala) by avoiding all desires, giving love of Allaah precedence over the love of his self. For this reason, Allaah specified it out of the other actions by attributing it to Himself, as in the authentic hadeeth;
- It is from the principles of taqwaa, as Islaam is not complete without it;
- It causes an increase in faith, and attainment of patience and in it is training one's self upon hardships that bring one close to the Lord of the Heavens;
- It is a cause of increase of one's good deeds, prayer, reciting (the Qur.aan), remembrance (dhikr) and charity that actualizes at-taqwaa;
- In it is prevention of the self from Haraam (prohibited) things, of prohibited action and speech which is the pillar of Taqwaa. In the authentic hadeeth: ((Whoever does not abandon false speech and acting upon that, Allaah is in no need of his abandoning his food and drink)). So the servant seeks closeness to Allaah (subhaanahu wa-ta'aala) through avoiding prohibitions altogether, and they are:

- "False speech" - and that is every haraam (prohibited) speech;
- "Acting upon that" - and that is every haraam (prohibited) action;
- Leaving every haraam thing that obstructs the fast and that is those thing things which break the fast.

So, since in fasting there are advantages, benefits and attainment of all good and reward, that which necessitates its prescription at all times, Allaah (subhaanahu wa-ta'aala) told that it was prescribed upon us as it was prescribed upon those before us. This is His affair with all His Laws that have universal advantages.

As for its rulings: all the "al ahkaam at takleefiyyah" Islaamic rulings could apply to it in accordance with the differing reasons behind it:

- As for the obligatory (waajib & fardh):
 - 1) It includes fasting Ramadhāan upon every Muslim that is Islamically bound by the 'Eed and is able;
 - 2) It also includes the fast that a person vows to do;
 - 3) It includes the fasts of expiation (after having done an act obligating that.)
- As for the prohibited fast, it is:
 - 1) Fasting the days of Sharee'ah;
 - 2) Fasting the 11th, 12th, and 13th of Dhul-Hijjah, except for the person who is doing Hajj at-Tamattu' or Qiraan but does not have a sacrifice and did not fast before the Day of Sacrifice;
 3. Also included in the haraam fast is the fast of menstruating woman and the woman in post-natal bleeding;
 4. Also, the ill person that fears death (as a result of fasting);
 5. Also, it is obligatory to break the fast upon the one that needs to in order to save a sinless soul from jeopardy - (meaning the baby in the mother's womb.)

- The fast which is recommended (sunnah) is the supererogatory fast, the restricted and the unrestricted;
- As for the fast that is disliked (makrooh), it is the fast of the ill person who feels hardship in doing that;
- The permissible fast (jaa'iz): the fasting of a traveler. It is permissible for him to fast or not particularly if he traveled in a day in which he began fasting before traveling.

Shaykh as-Sa'dee

Fataawa Ramadhān - Volume 1, Pages 34-36, Fatwa No.8;
al-Irshaad ilaa Ma'rifatil Ahkaam - Pages 82-84

The status and significance of fasting in Islaam

Question: What is the status and significance of fasting as a form of worship in Islaam, especially (during) the month of Ramadhān?

Response: The status of fasting in Islaam is that it is one of its great (important) pillars, without which one's religion is incomplete.

And as for its significance in Islaam, then it has been authenticated on the authority of the Prophet (sal-Allaahu 'alayhe wa sallam) that he said: ((Whoever fasts during the month of Ramadhān, out of sincere faith and hoping to attain Allaah's rewards, then all his previous sins will be forgiven)).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 1, Page 37, Fatwa No. 9;
Fiqh al-'Ibadaat - Page 171

The social benefits of fasting

Question: Does fasting have any social benefits?

Response: Yes, it has social benefits. From them is the feeling people have that they are one nation eating at one time and fasting at one time. The wealthy one is cognizant of Allaah's blessings and is sympathetic to the poor. Fasting lessens shaytaan's treachery to the son of Aadam. In fasting there is piety of Allaah, and piety of Allaah strengthens the bonds between the individuals of the community.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 37, Fatwa No.10;
Fiqh al-'Ibaadaat libni 'Uthaymeen - Page 170

The virtues of feeding the fasting person

Question: Some people hold banquets and give invitations in Ramadhaan making it a month of occasions. Others slaughter, and distribute the meat, in charity and make other types of effort with food. What is the ruling regarding this?

Response: Yes, offering food in Ramadhaan has extra virtue due to the nobility of the time and the need that the fasting people have for food. The Prophet (sal-Allaahu `alayhe wa sallam) said: ((Whoever feeds a fasting person will have a reward like that of his reward (i.e. the one fasting))), so preparing food in this month for the needy is from the best of actions because (the reward for giving) charity in the month of Ramadhaan is multiplied more than in the other months.

Shaykh Ibn Fowzaan

Fataawa Ramadhaan - Volume 1, Page 38, Fatwa No.11;
al- Fataawa libni Fowzaan - Kitaab ad-Da'wah - Volume 1, Page 153-154

Overcoming one's needs and desires whilst fasting

Question: When a Muslim fasts, is he able to overcome his needs and desires? How is that? How does the Muslim view the world in its reality?

Response: Allaah (Subhaanahu wa Ta'aala) has made fasting obligatory for the benefit of the worshippers in order to purify their souls.

So fasting entails refraining from food and drink and other than that. And this disciplines the soul against aceding to one's desires. It assists it to overcome one's evil desires during fasting, and cultivates it in adopting noble manners. So when the knowledge of the worshipper of his religion is strengthened and that which Allaah has prepared in the Hereafter for the faithful worshippers, and holding steadfast to his religion, then he has understood the insignificance of this world and it's status with Allaah, and that it is not even equivalent to the weight of a mosquito's wing! This has been mentioned in a hadeeth narrated by at-Tirmidhee and Ibn Maajah.

Therefore, importance is afforded to those who live in obedience to Allaah and take this as a means to achieve good for the Hereafter.

And with Allaah is the success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu 'alayhe wa-sallam) and his family and his companions.

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Fataawa Ramadhāan - Volume 1, Page 38, Fatwa No. 12;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No. 9395

The hadeeth of Salmaan (radhi-yallaahu ‘anhu)

Question: Some of those who give sermons in the masaajid in this region, mention in their sermons a hadeeth narrated by Salmaan, in which the Messenger of Allaah (sal-Allaahu ‘alayhe wa sallam) addressed the people on the last day of Sha’baan...and so on the hadeeth continues. Some brothers objected to this hadeeth and announced to the people that: "The hadeeth of Salmaan is fabricated", and also (the hadeeth): ((Whoever satisfied (the needs of) a fasting person, then Allaah will quench his thirst by giving him a drink from my pond, such that he will not feel thirsty thereafter until he enters Paradise)). And also (the hadeeth): ((Whoever eases (the burden) of his slave, then Allaah forgives him and releases him from the Hell Fire)). Then the brother said: "Indeed these words are a lie attributed to the Messenger (sal-Allaahu ‘alayhe wa sallam), and whoever attributes a lie to the Messenger will find his seat in the Hell Fire... and so on the hadeeth continues. I am hopeful of a fatwa from your excellency regarding the authenticity of this brother's statement, whether it is correct or incorrect, (and) may Allaah protect and preserve you.

Response: Ibn Khuzaymah has reported the narration of Salmaan in his collection of the authentic Prophetic narrations. He said in his book, "Chapter regarding the merits of the month of Ramadhān, if the report is true." After that he said, "'Alee Ibn Hajar as-Sa'dee informed us that Yoosuf Ibn Ziyaad informed us that Hammaam Ibn Yahya informed us on behalf of 'Alee Ibn Zayd Ibn Jad'aan, who reported on behalf of Sa'eed Ibn al-Musayyib, who reported on behalf of Salmaan who said: ((The Messenger of Allaah, (sal-Allaahu ‘alayhe wa sallam) spoke to us on the last day of Sha’baan and said, O people, a great month has overshadowed you, a blessed month, a month that has in it a night that is better than a thousand nights. Allaah has made fasting in it obligatory and its night prayers voluntary. In it, whoever does an act, however small, is like a person who has performed an obligatory act

during any other month. Furthermore, whoever performs an obligatory act is like a person who has performed seventy obligatory acts during any other month. It is a month of patience and the reward of patience is Paradise.

A month of merit, in which the blessings of a believer increase. In it, whoever feeds a person who has fasted, will have his sins forgiven and freedom from the Hell Fire. He will get a reward similar to the reward of the person who has fasted and it will not reduce the reward of the person who has fasted. They said, not all of us get a chance to feed a person who has fasted. He said, Allaah will give this reward to whoever feeds a person who has fasted, even if he feeds him a date or a drink of water or a mixture of milk and water. It is a month, the beginning of which is mercy, the middle of which is forgiveness and the end of which is freedom from the Fire. Whoever comforts a slave, Allaah will forgive him and free him from the Fire. Therefore increase in it four points: Two points will make your Lord pleased with you and two points you cannot do without. As for the two points which will make your Lord pleased with you; the declaration that there is nothing worthy of worship except Allaah and to seek His forgiveness. As for the two points you cannot do without; is to ask Allaah for Paradise and seek His protection from the Fire. Whoever satisfies the appetite of a person who has fasted, Allaah will quench his thirst by giving him a drink from my pond. After that, the individual will not feel thirsty until he enters Paradise.

In the chain of this narration's reporters; 'Alee Ibn Zayd Ibn Jad'aan is considered weak because his memorization was deficient, the chain of narrators also has Yoosuf Ibn Ziyaad al-Basaree and he is disclaimed from narrations, in addition, there is Hammaam Ibn Yahya Ibn Deenaar al-'Awdee. Ibn Hajar mentioned in his book that he is trustworthy but may report from his imagination.

Based on this: The narration with this chain of narration is not a lie, but it is weak. In addition, the narrations on the merit of the month are many, established and authentic.

And with Allaah is the success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu 'alayhe wa-sallam) and his family and his companions.

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Fataawa Ramadhaan - Volume 1, Page 39, Fatwa No. 13;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No. 4145

The age a woman becomes Islaamically legally bound

Question: A girl reached the age of 12 or 13 years and the blessed month of Ramadhaan passed without her having fasted. Is there any sin upon her or her family? Is it upon her to fast and if she doesn't then is she sinning?

Response: The girl becomes Islaamically bound with (the following) conditions: Islaam, sanity and puberty. Puberty is attained either by menstruation, or the excrement of discharge as a result of sexual desire, or having a wet dream if she saw the discharge, or the growth of thick hair around the front private part, or reaching the age of 15 years. So if this girl fulfilled the conditions of being legally bound by Islaam, fasting is obligatory upon her and it is a must that she makes up the fasts she left off while being at that age. And if one of the conditions are not fulfilled then there is nothing required of her.

Allaah is the One Who grants success, and may Allaah's peace and blessings be upon Muhammad, his family and his companions.

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Fataawa Ramadhaan - Volume 1, Page 49-50, Fatwa No.16;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No. 4147

The ruling concerning neglecting to fast

Question: What is the ruling regarding a Muslim who neglected to fast without a permissible excuse for a number of years? He was fulfilling the other obligations upon him. Does he make them up or seek to expiate them? How would he make these months up if he had to?

Response: The ruling regarding a person who neglected to fast in Ramadhaan whilst he was eligible for that, whether male or female, is that he has disobeyed Allaah and His Messenger and has fallen into a major sin. It is upon him to repent to Allaah due to this, as well as having to make up all that he missed. He must also feed a poor person for each day he missed if he is able to do so. If he is a poor person and cannot feed them, then it is enough for him to make up the days along with repentance. This is because fasting in Ramadhaan is a great obligation. Allaah ordained it upon the Muslims and the Messenger (sal-Allaahu `alayhe wa sallam) has mentioned that it is one of the five pillars of Islaam. If he denies the obligation of fasting Ramadhaan then he is, by that, a disbeliever, belying Allaah and His Messenger. He must be asked to repent from the one in authority through the Islaamic courts. If he does not repent it is obligatory to kill him due to his apostasy, and due to the saying of the Messenger (sal-Allaahu `alayhe wa sallam) that "...whoever changes his religion (from Islaam) then kill him." Reported by Bukhaaree. However, if he did not fast due to illness or travel there is no

sin upon him. It is obligatory upon him to make up these fasts once he has recovered from his illness or returned from his travel due to Allaah's saying in the Qur.aan: "and he who was ill or on a journey the prescribed period should be made up by days later". [Soorah al-Baqarah, Aayah 185].

Shaykh Ibn Baaz

Fataawa Ramadhaan - Volume 1, Page 50, Fatwa No.17

The ruling concerning leaving off fasting due to laziness

Question: Is a person who leaves off fasting due to laziness and heedlessness like the one that leaves off prayer in the respect that he is a disbeliever (kaafir)?

Response: The one that leaves off fasting out of heedlessness and laziness is not a disbeliever. That is because the basic rule is that a person remains upon his Islaam until sufficient proof shows that he is outside Islaam. There is no proof that the person that leaves off fasting is outside the fold of Islaam if he left it due to laziness and heedlessness. This is not the same as prayer because the texts from the Book of Allaah and the Sunnah of His Messenger (sal-Allaahu `alayhe wa sallam) and the sayings of the companions all show that the person that leaves off praying through heedlessness and laziness is a disbeliever (kaafir.). 'Abdullaah ibn Shaqeeq said: "...the companions of the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) didn't consider as disbelief (kufr) the leaving off of any actions except prayer". It is obligatory to call this person who is neglecting to fast due to laziness and heedlessness to fast. If he refuses he should be banished until he fasts.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 51, Fatwa No.18

Section Two



**Rulings pertaining to the arrival of Ramadhaan and
sighting the moon**

Method of establishing the beginning of the lunar month

Question: What is the method by which the beginning of the lunar month is established?

Response: Authentic ahaadeeth on the authority of the Prophet (sal-Allaahu 'alayhe wa sallam) indicate that whenever one trustworthy person sees the new moon after the thirtieth night of Sha'baan (i.e. the evening following the 29th day), or a number of trustworthy people see it on the thirtieth night of Ramadhaan (i.e. the evening following the 29th day), then this sighting is assumed.

And by this, the beginning of the month is known without the need to take into account the length of time the new moon is visible after the setting of the sun; whether it is twenty minutes or more or less, since there is no authentic ahaadeeth which indicate a specific time limit for the new moon to disappear after the sunset.

And the Council of Senior Scholars in the Kingdom (of Saudi Arabia) agreed to what we have mentioned.

And with Allaah is the success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu 'alayhe wa sallam) and his family and his companions.

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Fataawa Ramadhaan - Volume 1, Page 56, Fatwa No.20;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No. 2031

Establishing the beginning of the month of Ramadhaan

Question: How is the (beginning of the) month of Ramadhaan established?

Response: The beginning of the month of Ramadhaan is established either by the new moon being sighted, or by the passing of 30 days of (the month of) Sha'baan. This is based on the statement of the Prophet (sal-Allaahu 'alayhe wa sallam): ((And if you see it (the new moon of Ramadhaan) then fast, and if you see it (the new moon of Shawwaal) then break you fast. And if the clouds block (you view) then complete the count of Sha'baan thirty (days))).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 56, Fatwa No. 21;
Fiqh al-'Ibaadaat - Page 172

The obligation of looking out for the new moon

Question: Are all the Muslims sinful if none of them tried to see (look out for) the new moon of the beginning and ending of Ramadhaan?

Response: Trying to see (look out for) the new moon, whether it is the new moon of Ramadhaan or Shawwaal, is a well-known issue during the time of the companions. This is based on the statement of Ibn 'Umar (radhi-yallaahu 'anhumaa): ((The people were looking for the new moon, so I informed the Prophet (sal-Allaahu 'alayhe wa sallam) that I had seen it, and he ordered the people to fast according to it)).

And there is no doubt that the characteristics of the companions is more perfect and complete.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 59, Fatwa No. 25;
Fiqh al-'Ibaadaat - Page 172

Not fasting until he sees the crescent for himself

Question: What is the ruling regarding those who do not fast at the sighting of the crescent of Ramadhān once seen until they see it for themselves, using as a proof (for this) the hadeeth that says ((Fast when you see it (the new moon of Ramadhān) and stop fasting when you see it (the new moon of Shawwāl))). Is it correct for them to use this hadeeth as a proof?

Response: What is obligatory is fasting once the sighting of the crescent is established, even if that was by one trustworthy witness from amongst the Muslims. This is so because the Prophet (sal-Allaahu `alayhe wa sallam) ordered fasting when the bedouin arab bore witness to the sighting of the crescent. As for using the hadeeth ((fast when you see it)) as a proof that any individual does not fast until he sees the crescent himself, this is incorrect. This is because the hadeeth is a general address for fasting once the sighting is established even if that was by one trustworthy person from amongst the Muslims.

With Allaah lies all success. May Allaah's Peace and Blessings be upon our Prophet Muhammad, upon his family and companions.

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Fataawa Ramadhān - Volume 1, Page 75, Fatwa No.34;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No. 7753

Does sighting the new moon in one country necessitate fasting for those in other countries as well?

Question: If the Muslims saw the new moon of Ramadhaan in one country, would it be upon the Muslims in other countries to fast (aswell)?

Response: We do not doubt the different settings (of the moon) and the difference between two countries in sighting the moon. For this reason many scholars held that every country should have their own sighting if there was (between them) an actual difference (of settings). Their proof: the story of Kurayb the servant of Ibn 'Abbaas when Ramadhaan started while he was in Shaam (the area today known as Syria, Jordan and Palestine). The people of Shaam started fasting on Friday. The new moon however was not seen in Madeenah until Friday night. Kurayb told Ibn 'Abbaas that Mu'aawiyah and the people of Shaam fasted on Friday. Ibn 'Abbaas said: "But we shall continue fasting until we see the moon (showing the end of the month) or until we complete thirty days. That is what the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) ordered us to do." Shaykh al-Islam Ibn Taymiyyah strengthened the position that it was obligatory upon the people in the country that saw the moon to fast as well as those countries in front of them. He established that whenever the moon was seen in a country it was for sure to be seen in the countries that came after that country (on the map). Because its setting is delayed to after that of the sun and whenever it is delayed it increases in distance away from the sun and in clarity and manifestation. So if it was seen in Bahrain, for example, it would obligate fasting upon those countries which come after it like Najd, the Hijaaz (Makkah, Madeenah, Jeddah), Egypt and Morocco. It would not obligate fasting for those countries before it like Sind and India and those (further) beyond (the sea).

Shaykh Ibn Jibreen

Fataawa Ramadhaan - Volume 1, Page 108, Fatwa No.54;

Fataawa al-Siyaam libni Jibreen - Page 21

Section Three



Rulings pertaining to the intention for fasting

Establishing the beginning and ending of Ramadhaan by sighting the moon

Question: Is it permissible for a Muslim to rely upon astronomical calculations in order to establish the beginning and ending of fasting or is it a must that the new moon is seen?

Response: The Islaamic Sharee'ah is a merciful legislation and is general. Its rulings are appropriate to all of man and jinn upon their differing status whether they be scholars or illiterate, city people or villagers and for this reason Allaah made it easy for them the way to establish the timings of different forms of worship. He made signs showing their beginning and end times all these people can participate in establishing that. He made, for example the disappearing of the sun a sign for the beginning time of the Maghrib prayer and for the ending time of the 'Asr prayer. He made the setting of the red horizon a sign for the beginning time of the 'Ishaa. prayer. He made the sighting of the new moon after it had been hidden at the end of the previous month a sign for the beginning of the new lunar month and for the end of the previous month and he did not burden us to establish the beginning of the lunar month by means that only a few people know, that being knowledge of the stars and the science of astronomy. In this manner did the text from the Book (the Qur.aan) and the Sunnah make the sighting of the new moon and it being spotted as a sign for the Muslims to begin fasting the month of Ramadhaan as was the sighting of the new moon of Shawwaal a sign to stop fasting. The situation is also the same when establishing the 'Eed of sacrifice and the day of 'Arafah. Allaah ('azza wa jal) said: {So he who from amongst you should witness the month should fast it} [Soorah al-Baqarah, Aayah 185]. And Allaah ('azza wa jal) said: {They ask you about the new moons, say these are signs to mark fixed periods of time for mankind and for the pilgrimage [Soorah al-Baqarah, Aayah 189]. And the Prophet (sal-Allaahu `alayhe wa sallam) said: ((When you see it (the new moon) then (start to) fast and when you see it (again)

break your fast (stop fasting). If your vision was impaired (due to clouds or mist) complete the period of thirty days)). So he (sal-Allaahu `alayhe wa sallam) ordained that fasting start by affirming the sighting of the new moon of Ramadhān and the end of the month of fasting be by affirmation of the new moon of Shawwaal. He (sal-Allaahu `alayhe wa sallam) did not link any of that to astronomical calculations nor to the movement of stars. Based upon this, the people acted in the time of the Prophet (sal-Allaahu `alayhe wa sallam) and in the time of the righteous Khaleefahs, the four Imaams and the three generations that the Prophet (sal-Allaahu `alayhe wa sallam) bore witness to, with virtue and goodness. So going back to the science of astronomy to affirm the lunar months in beginning and ending forms of worship without actual sighting is from the innovations that has no good in it and has no basis in the Sharee'ah. And the Kingdom of Saudi Arabia is holding fast to that which the Prophet (sal-Allaahu `alayhe wa sallam) and the righteous predecessors were upon by affirming the beginning and the end of the month of Ramadhān, the `Eeds and the times of Hajj and their like with the sighting of the moon. And all good is in following the predecessors in religious matters and all evil is in the innovations that were introduced into the religion. May Allaah protect us and all the Muslims from all trials, open or hidden.

Allaah is the one Who grants success. May the peace and blessings be upon our Prophet Muhammad (sal-Allaahu `alayhe wa sallam) and his companions.

The Permanent Committee for Islaamic Research and Fataawa,
comprising:

Deputy Head: Shaykh 'Abdur-Razzaaq 'Afeefee;

Member: Shaykh 'Abdullaah ibn Ghudayyaan;

Member: Shaykh 'Abdullaah ibn Munay'.

Fataawa Ramadhān - Volume 1, Page 60-61, Fatwa No.27;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.386

Making the intention to fast in Ramadhāan

Question: How does a person make the intention to fast in Ramadhāan? Is simply knowledge of the start of Ramadhāan sufficient to fast the rest of the days?

Response: The intention takes the form of a determination and a resolve to fast, and it is imperative to determine the intention to fast in Ramadhāan during the night and every night.

And with Allaah (subhaanahu wa-ta'aala) is the success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Fataawa Ramadhāan - Volume 1, Page 162, Fatwa No.94;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa' - Fatwa No.11455

Making the intention every day for fasting

Question: Sometimes I fast without making an intention when starting the fast. So is making the intention every day a condition for fasting or is it sufficient to make one intention at the start of the month?

Response: Fasting and other acts of worship are from those acts which must be preceded by intention. The Prophet (sal-Allaahu 'alayhe wa sallam) said: ((Verily actions are but by intentions, and for everyone is what he intended)). And in another narration: ((There is no act except with intention)).

So to fast in Ramadhāan, it is obligatory to make the intention during the night sometime before the arrival of Fajr of the day being intended to fast. A Muslim's rising up from sleep in the

last part of the night and eating the pre-dawn meal (sahoor) is an indication of the presence of the intention. It is not required that a person utter the intention by the tongue by saying: "I intend to fast". This is an innovation (bid'ah) and is not permissible. The intention in Ramadhān is to be done every day (for the next days fast) because each day is a separate act of worship requiring its intention. So the intention for the fast is to be made in the heart for everyday during the night. If someone makes the intention during the night, then sleeps and does not wake up until after the time of Fajr has entered, then his fast is valid due to the presence of the intention from the night.

Shaykh Ibn Fowzaan

Fataawa Ramadhān - Volume 1, Page 162, Fatwa No. 95;
al-Muntaqaa min Fataawa Shaykh Saalih Ibn Fowzaan - Volume 1, Page 33

Firm intention to break the fast

Question: Is a firm intention to break the fast without actually eating or drinking break the fast?

Response: From that which is known, is that fasting is a combination of both the intention and leaving all things that nullify the fast. A person's intention when fasting, is to bring himself closer to Allaah by leaving all things that will break his fast.

So if a person has made a firm decision to break his fast, then the fast is broken. However, if this is in the month of Ramadhān, then it is obligatory upon him to refrain from eating until sunset. This is because anyone who breaks the fast in Ramadhān without a valid reason, has to refrain from eating the rest of that day and it is also upon him to make up for this day (by fasting that which he has missed, once Ramadhān has passed).

However, if he is not firm in his decision and hesitates, then the scholars have differed (in opinion) in this. Amongst them some have said that the fast is nullified because hesitation is contradictory to a firm decision. And others have said that the fast is still valid because the original state is the presence of an intention to fast, until a firm decision is made to break and cancel it.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 165, Fatwa No. 98;
Fataawa Shaykh Ibn al-'Uthaymeen - Volume 1, Pages 474-475

Made intention to fast 60 days, but postponed it until winter

Question: I made the intention to fast for 60 days, as expiation, and postponed it until the winter. So, what if I die before the winter?

Response: If fasting out of expiation is made obligatory upon a person, then it is obligatory to make haste in doing so as that which is obligatory must be carried out as soon as possible. However, if it is difficult upon him to fast the expiation during the summer days because of the long days and severe heat, then there is no problem if he were delay this until the colder days. If he were to die before (doing so) then there is no sin upon him because he delayed the fasting for a (valid Islaamic) reason. However, those fasts need to be made up as much as possible. And if no-one fasts on his behalf, then a needy person must be fed for every day that remains (to be fasted).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 165, Fatwa No.99;
Fataawa ash-Shaykh Muhammad as-Saalih al-'Uthaymeen - Volume 1, Pages 474-475

The fast of every Monday and Thursday

Question: I intended to fast every Monday and Thursday but did not vow to do this. So is it obligatory upon me to fast (these two days of the week) all my life? For example, if I fasted on a Thursday and then broke my fast (in the middle of the day), is it obligatory upon me to make up for this day?

Response: An act does not become incumbent just by having made an intention to do it. So if a person intended to fast every Monday and Thursday but then did not fast them, then there is no harm in this.

Likewise, if someone starts to fast and then breaks it, there is no harm in this. This is because it is not upon a person to complete a voluntary fast. Even if a person intended to give money in charity and thereby decided where and how much to give, then still it is not binding upon him to donate as he had intended, because in matters like these, mere intention does not make the act obligatory.

Based upon this, we would say to the questioner that it is not obligatory upon you to make up the fast that you broke on Thursday, and also it is not obligatory upon you to continue to fast every Monday and Thursday. However, if you were to do so, then it is good, since the fast of both Monday and Thursday is from the Sunnah.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhāan - Volume 1, Page 166, Fatwa No. 100;
Fataawa Shaykh Ibn al-'Uthaymeen – Volume 1, Pages 476

The ruling regarding hesitancy towards whether to fast or not

Question: We heard the cannons tonight, (in Saudi Arabia, the cannons indicate the beginning and ending of Ramadhāan)

more than once and we doubted whether or not it was `Eed or Ramadhāan so we waited until we heard something from the imaam before Fajr. But we didn't hear anything. So what is the ruling regarding hesitancy towards whether to fast or not?

Response: It is obligatory upon a person to make verification and the basic rule ('asl) is that things remain as they were. If there was something else it would have been openly clear so that the people would know and hence not make sahoor nor fast. In any case this day is considered as a day of Ramadhāan and if the ending of the month was established the matter would have been clear. So (based) upon this, it is obligatory upon the person to fast in such a situation without hesitancy. Because, the basic rule ('asl) (in this case) is that Ramadhāan remains. If it became clear later on, that it was actually the day if `Eed he would break his fast.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhāan - Volume 1, Page 167, Fatwa No.101;

Fataawa ash-Shaykh Muhammad as-Saalih al-'Uthaymeen - Volume 1, Page 476-477

Fasted without making the intention until later in the day

Question: On the first night of Ramadhāan (preceding the first day of Ramadhāan), a person went to sleep before knowing that the next day will be the first day of fasting. So, when he woke up (and went) for the Fajr prayer he asked one of the worshippers, who happened to be the last one (left in the masjid) but he did not know. So this man continued as he was and did not eat (or drink) anything. When he reached work he found that the people were fasting and so, only then found out (for definite) about the fasting. So, based on this, he continued in this state and fasted until the evening. Was his fast correct on that day or does he have to make it up? We request you to give us a fatwa and may Allaah (subhaanahu wa-ta'aala) grant you much good.

Response: One who does not know about the arrival of Ramadhāan except during the (first) day, then it is obligatory for him to refrain (from all that breaks the fast, from food and drink etc.) for the rest of the day, then make up that day because he did not make the intention to fast the previous night. And it is mentioned in many ahaadeeth that there is no fast for the one who did not make intention in the night for the obligatory fast. So, with this, some of the day passed whilst he had not made the intention to fast.

Shaykh Ibn Fowzaan

Fataawa Ramadhāan - Volume 1, Page 168, Fatwa No.103;
al-Fataawa libnī Fowzaan - Kitaab ad-Da'wah - Volume 1, Pages 154-155

That which constitutes the intention to fast in Ramadhāan

Question: Is it a must for one who is fasting, that when he makes the intention to fast in Ramadhāan that he specify that it is an obligatory fast?

Response: It is enough for him to make the intention that it is the fast of Ramadhāan and not say "I have made the intention that it is (an) obligatory (fast)", since it is understood that the fast of Ramadhāan is obligatory.

Shaykh Ibn Jibreel

Fataawa Ramadhāan - Volume 1, Page 171, Fatwa No.108;
Fataawa as-Siyaam libnī Jibreel - Page 37

The place of the intention is in the heart

Question: What is the ruling regarding making the intention vocally, such as when some people make the intention to fast (by saying); "O Allaah, I have made the intention to fast"?

Response: The place of the intention is in the heart and it is not permissible to vocally make the intention either for the prayer, or the fast, or the purification or other than these.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 1, Page 173, Fatwa No.111;

Fataawa as-Siyaam libni Jibreen - Page 39

Section Four



**The sahoor (pre-dawn meal), the abstaining (imsaak) and
breaking the fast (iftaar)**

Fasted without taking the sahoor (pre-dawn meal)

Question: A person went to sleep before the sahoor in Ramadhān whilst having the intention to take the sahoor. But, he slept through 'til the morning. Is his fast correct or not?

Response: His fast is correct because the sahoor is not a condition for the correctness of the fast. Rather it is preferable, for that which the Prophet (sal-Allāhu `alayhe wa sallam) said ((Take the sahoor for certainly in it is blessing)). (This hadeeth has been) agreed upon by al-Bukhaaree and Muslim.

Shaykh Ibn Baaz

Fataawa Ramadhān - Volume 1, Page 185, Fatwa No.124;
al-Fataawa libni Baaz - Kitaab ad-Da'wah - Volume 2, Page 161

Preferred food items to break the fast with

Question: Which food items are preferred for the fasting person to break his fast with?

Response: The most preferred to break the fast with are fresh dates and if they are unavailable, then dry dates and if they are (also) unavailable, then with water. And the evidence for this is the Hadeeth of 'Aa.ishah who said: ((The Prophet (sal-Allāhu `alayhe wa sallam) used to break his fast with fresh dates and if they were unavailable, then with dry dates. If they were unavailable then he used to take water)). However, if none of these are available to him, then it is permissible for him (to break his fast) with any permissible food items. And (still) if nothing is available to him then he should simply make the intention to break the fast.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 1, Page 187, Fatwa No.126;
Fataawa as-Siyaam libni Jibreen - Page 15

The reward for breaking the fast with dates

Question: Is there any reward for (breaking the fast with) these preferable (food items)?

Response: One who does so in following the Prophet's (sal-Allaahu `alayhe wa sallam) example, then for him is the reward of following him. Even if it is in the (simply mundane) acceptable (mubaah) matters (i.e. where there is no reward nor any sin attached to the action), if he were to follow (him) in these, then he would be rewarded for that action. Because of this, the scholars say: 'Certainly with good intention, good habits become acts of worship'.

Shaykh Ibn Jibreen

Fataawa Ramadhāan - Volume 1, Page 187, Fatwa No.127;
Fataawa as-Siyaam libni Jibreen - Page 15

Nothing but water to break the fast

Question: If a person is fasting during Ramadhāan and is travelling to another country and he does not have anything except water, what does he do?

Response: If a person is fasting and the sun sets and he does not find anything to break his fast with except water, then he should break his fast with the water because breaking the fast with fresh or dried dates is preferable but not obligatory.

And with Allaah (subhaanahu wa-ta'aala) is the success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Is it permissible to eat after the Adhhaan for a supererogatory fast?

Question: If I wanted to fast but was unable to wake up before the Adhhaan of the second Fajr, is it permissible for me to eat after the Adhhaan knowing that this is a supererogatory fast?

Response: If the situation is as you have stated, then do not eat or drink after the Adhhaan (of the second Fajr) so long as you wish to fast, even if your fast is a supererogatory one. If you were to eat after this Adhhaan, your fast would become nullified.

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Fatawā Ramadhān - Volume 1, Page 198, Fatwā No.139;

Fatawā al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwā No.4310

Fajr is approaching and I need to make ghusl, and haven't had sahoor

Question: If the time for Fajr is approaching in Ramadhān and I need to make ghusl but there is not enough time to perform it nor eat the sahoor, should I perform the ghusl and miss the sahoor or should I eat the sahoor and delay the ghusl until after Fajr?

Response: It is better to eat the sahoor because the Prophet (sal-Allaahu `alayhe wa sallam) said: ((Eat the pre-dawn meal (sahoor) for in it is blessing)), and delay the ghusl because it's time is plenty. So, if Fajr has arrived and you have not made

ghusl, then make it and pray and your fast will not be affected. It has been confirmed on the authority of 'Aa.ishah and Umm Salamah (radhi-yallaahu 'anhumaa) that: "if the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) entered the time of Fajr whilst in a state of impurity (Junub) from having had relations with his wife, then he used to make ghusl and fast". (The authenticity of this narration is) Agreed upon.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 1, Page 200, Fatwa No.141

Sun does not set until late, so when should we break our fast?

Question: We live in a land in which the sun does not set until 21:30 (09:30pm) or 22:00 (10:00pm), so when should we break our fast?

Response: Break your fast when the sun has set. So long as you have a night and day in 24 hours, it is obligatory that you fast even if the day is long.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 1, Page 212, Fatwa No.155

When to break the fast whilst in flight

Question: What is the time for breaking the fast in Ramadhān whilst in flight?

Response: If someone is on board an aircraft during the day in Ramadhān and he is fasting and wishes to continue his fast until sunset, then it is not permissible for him to break his fast until the sun has set (according to where the aircraft is in the sky).

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Fataawa Ramadhān - Volume 1, Page 214, Fatwa No.158;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.5468

I had forgetfully eaten whilst fasting

Question: I fasted a day but I had forgotten during the morning and had eaten. Then, I continued with my fast. Is there any sin upon me?

Response: One who forgetfully eats or drinks whilst fasting should complete his fast for, certainly, it was Allaah who provided this food and drink for him as has been mentioned in the Hadeeth. Allaah has forgiven the mistake and forgetfulness and does not take anyone to account until they have done an act intentionally.

Shaykh Ibn Jibreel

Fataawa Ramadhān - Volume 1, Page 224, Fatwa No.169

Giving food and drink to the fasting person

Question: In Ramadhān last year (1409 A.H./1988 C.E.), my husband returned home from work and when he entered the house he asked me to bring him a glass of water to drink so I didn't remind him that he was fasting. I looked at him to confirm if he was fasting or not and it became clear that he had forgotten that he was (fasting). So, I proceeded to bring him the glass of water to drink. When he had drunk the water he remembered that he was fasting and admonished me for not reminding him of it. Then, I felt a fear of Allaah about this action of mine. Please inform me, and may Allaah reward you.

Response: You have committed a sin in bringing your husband, who was fasting, a glass of water to drink. It was befitting for you to remind him about the fast when he asked you for water. As for your husband's fast that day, then it remains valid providing he drunk the water out of forgetfulness.

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Fataawa Ramadhān - Volume 1, Page 225, Fatwa No.171;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.13561

Section Five



The categories of people (according to their defective circumstances) in fasting

Reminding the one who eats in the days of Ramadhāan

Question: If I see a man eating during the day in Ramadhāan and I know he is eating out of forgetfulness, do I remind him or not? Some people say: "Don't remind him because Allaah is the one who has provided this food and drink for him".

Response: It is upon you to remind him because this is from commanding the good and forbidding the evil. If you saw him eating then it would be upon you to command him to refrain (from that) as this is from commanding the good and you should forbid him from eating as this from forbidding the evil. Also, in him stopping eating prevents the onlookers from thinking he is being neglectful of the rulings of the Sharee'ah by the suspicion generated through his forgetfulness.

Shaykh Ibn Jibreen

Fataawa Ramadhāan - Volume 1, Page 227, Fatwa No.173;
Fataawa as-Siyaam libni Jibreen - Page 15

The age at which child is obligated to fast

Question: When does it become obligatory for the child to fast, and what is the age limit?

Response: A child is ordered to pray when he reaches the age of seven, and beat them to do so at the age of ten, and it becomes obligatory upon him when he reaches puberty. And puberty is determined by:

- 1) Excretion of sperm due to (sexual) arousing;
- 2) Appearance of pubic hair around the private parts;
- 3) Having wet dreams, if sperm is excreted;
- 4) Reaching the age of fifteen years.

And similar is the case for a female, in addition to her coming on her menses.

The source for the aforementioned is what Imaam Ahmad and Abu Daawood have related on the authority of the Prophet (sal-Allaahu 'alayhe wa sallam): ((Order your children to pray at seven and beat them to pray at ten, and separate them from each other in bed)).

Also, 'Aa.ishah (radhi-yallaahu 'anhaa) related on the authority of the Prophet (sal-Allaahu 'alayhe wa sallam): ((The pen (of obligation) has been lifted for three (individuals): the sleeper until he awakens, the young child until he reaches puberty, and the mentally ill until he comprehends)).

And with Allaah is the success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu 'alayhe wa sallam) and his family and his companions.

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Fataawa Ramadhaan - Volume 1, Page 233, Fatwa No.177;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No. 1787

The fast of a young child who has not yet attained puberty

Question: What is the ruling of the fast of a young (child) who has not yet attained puberty?

Response: The fasting of a young (child), as has preceded us, is not obligatory upon him. However, it is upon one who is in charge of his affairs to command him to (fast) and thereby prepare him (for it). And the fast of such a young (child) is (regarded) as a sunnah, in that there is a reward for him fasting, however, there is no sin upon him should he stop.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 237, Fatwa No.182;

Fataawa ash-Shaykh Muhammad as-Saali al-'Uthaymeen - Volume 1, Pages 493

The fast of one who is sane at times and senile at another

Question: What is the ruling of the fast of one who at times is sane and at times is not, or is sane at times and senile at another?

Response: The ruling revolves around his state. So at the times he is awake and sane he must fast, and at the times he is unconscious or senile he is not required to fast. Let us assume he is senile one day and sane the next, then on the day he is senile he is not required to fast, whilst on the day he is sane he is required to fast.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 1, Page 239, Fatwa No. 186;

Fiqh al-'Ibaadaat - Page 187

One who is incapable of fasting

Question: My father is approximately 70 years of age, and for 3 years now, he has been afflicted with sickness that I hope from Allaah is a mercy from Him and an expiation for his sins. This (sickness) has caused him to be incapable of fasting, so much so that if he fasts his hearing, seeing and self deteriorate. So he is incapable of fasting Ramadhaan, inform us of what is required?

Response: If the condition of your father is as you have stated, then the fasting of Ramadhaan is not obligatory upon him, rather, it is obligatory upon him to feed the poor in place of each day of Ramadhaan half a saa' of wheat, dates, rice, or the likes of that with which he feeds his family. This is based upon the saying of Allaah (Subhaanahu wa Ta'aala): {So fear Allaah as much as you can}, [Soorah at-Taghaabun, Aayah 16] and His (Subhaanahu wa Ta'aala) saying: {Allaah does not burden a soul with that which is greater than it can bear}, [Soorah al-Baqarah, Aayah 286].

And with Allaah is the success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu 'alayhe wa-sallam) and his family and his companions.

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Member: Shaykh 'Abdullaah Ibn Qu'ood

Fataawa Ramadhāan - Volume 1, Page 248, Fatwa No.197;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.2689

Not having to fast whilst travelling

Question: For which type of journey is not having to fast permissible?

Response: The journey for which it is permissible to shorten the prayer and not fast is approximately 83 kilometres. There are some amongst the scholars who do not specify a distance for the journey, rather, all that is commonly understood as a journey amongst the people constitutes a journey. The Messenger of Allaah (sal-Allaahu 'alayhe wa-sallaam) used to shorten the prayer if he travelled 3 faraasikh (plural of farsakh, i.e. 3 miles - which is equal to 9 miles). And for the impermissible journey, it is not acceptable to shorten the prayer or not to fast because a journey (undertaken) for (any) evil acts is not appropriate for (such a) permissibility. However, some of the people of knowledge do not differentiate between a journey (undertaken) for (any) evil acts or a journey in obedience (to Allaah) for the generality of the evidence (available).

And (ultimately) the (complete) knowledge is with Allaah.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhāan - Volume 1, Page 306, Fatwa No.249;

al-Fataawa libni 'Uthaymeen - Kitaab ad-Da'wah - Volume 1, Pages 179-180

Section Six



That which breaks the fast and that which does not

Sexual intercourse whilst on travel

Question: Is it permissible for the traveller to have sexual intercourse with his wife during the day of Ramadhaan?

Response: In the Name of Allaah and all Praise is for Allaah. If he were a traveller or suffering from an illness which permitted him to break his fast then there is no expiation nor problem for him but, instead, it is for him to make up the day for which he had sexual intercourse with his wife. This is because the traveller and the one who is ill are permitted to break the fast, engage in sexual intercourse and the like of this. Allaah (subhaanahu wa-ta'aala) has said: {(Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g. an old man, etc.), they have (a choice either to fast or) feed a poor person (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know}, [Soorah al-Baqarah, Aayah 184]. The ruling for the woman in this regard is the (same) ruling (as) for the man. So, if she were travelling or suffering from an illness which made it difficult for her to fast, there would be no expiation for her to carry out.

Shaykh Ibn Baaz

Fataawa Ramadhaan - Volume 2, Page 439, Fatwa No.363

Rulings regarding wet dreams in Ramadhaan

Question: If one who is fasting has a wet dream during the day in Ramadhaan, does this nullify his fast or not and should he perform the ritual purification (of ghusl)?

Response: If one who is fasting has had a wet dream during the day in Ramadhaan, then his fast is sound and is not affected by the wet dream, because he had not done so

intentionally. However, it is obligatory for him to perform the ritual purification (ghusl) so as to perform the prayer. To be prompt in performing the ritual purification is better, but not obligatory.

And Allaah knows best.

Shaykh Ibn Fowzaan

Fataawa Ramadhāan - Volume 2, Page 440, Fatwa No.365;

al-Muntaqaa 'min Fataawa ash-Shaykh Saalih ibn Fowzaan - Volume 3, Page 162

Had a wet dream whilst fasting

Question: In one of the days in Ramadhāan, whilst fasting I went to sleep and had a wet dream. What is the ruling regarding this, and do I have to make an expiation?

Response: One who has a wet dream whilst fasting or in a state of ihraam for Hajj or 'Umrah has no sin upon him nor any expiation and this act will have no (negative) baring on his fast, Hajj or 'Umrah. He must perform the ghusl accorded to the major impurity if he excreted any sperm as a result.

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Member: Shaykh 'Abdullaah ibn Qu'ood.

Fataawa Ramadhāan - Volume 2, Page 442, Fatwa No.368;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.7790

Whilst fasting, he is aroused then masturbates

Question: If a Muslim's desire is aroused during the day in Ramadhāan and he finds no recourse but to masturbate, does this nullify his fast and does he have to make up for this day and make any expiation for this act?

Response: Masturbating in Ramadhān or other than Ramadhān is prohibited (Haraam) as Allaah (subhānahu wa-ta'aala) has said: {And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives and the (women slaves and captives) whom their right hand possess, - for (them) they are not to be blamed. But whosoever seeks beyond that, then it is those who are trespassers} [Soorah al-Ma'aarij, Aayah 29-31]. So one who is fasting during the day and then does this must make repentance to Allaah (subhānahu wa-ta'aala) and also make up the fast for that particular day. There is no expiation to make because the expiation is specific only to (one who commits) sexual intercourse.

And with Allaah is success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Fataawa Ramadhān - Volume 2, Page 446, Fatwa No.373;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.2192

Doctor asked me to produce semen for analysis, so I had to masturbate

Question: I inform you that in ~~the~~ the month of Ramadhān in the year 1410 A.H (1989 A.D), I had an appointment at the hospital. The doctor treating me asked me to produce some semen and told me that this was imperative (and that I have to do this) at which I felt inconvenienced and coerced such that I gave him some semen for the sake of the test. This was during the day in Ramadhān. I produced the semen by masturbating, knowing that I had no other opportunity to return

to the hospital and that particular day was one that the hospital had given me the appointment for. Also, this was for an analysis for my wife and me. O Noble Shaykh, I require you to give me a fatwa for this, and is there any expiation other than making up the (nullified) fast (of that day) because I had sound knowledge of what I was doing?

Response: If the situation is as you have mentioned, then it is obligatory that you make up the fast for the day you masturbated and there is no expiation upon you to make.

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Fataawa Ramadhān - Volume 2, Page 448, Fatwa No.375;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa'. - Fatwa No.13476

Sister masturbated whilst fasting

Question: When I was 14 and 15 years old I used to masturbate during the day in the Blessed month of Ramadhān for a number of days. I don't know how many. I was ignorant about this being haraam in Ramadhān and other than it and I used to be ignorant as to this being known as masturbation. So, I used to make ablution and pray without making the ritual purification (ghusl). What is the ruling regarding my prayers and fasts? Is it obligatory for me to repeat the prayer and fast, knowing that I don't know how many days to do this. What is obligatory for me?

Response: Firstly: it is impermissible (haraam) to masturbate (i.e. using one's hand in such a manner as to satisfy one's desire, resulting in the excrement of sperm, or for sisters, as in this case, any discharge). During the month of Ramadhān is even more so!

Secondly: It is obligatory upon you to make up the days you broke your fast due to masturbating, because this (action) nullifies the fast. Also, strive hard to work out how many days it was that you broke your fast;

Thirdly: It is obligatory to make expiation by feeding a needy person half a saa' of barley or that which is similar to it from that which is the accepted norm in the land. This is also for each day you missed if you delay your fast until the arrival of the next Ramadhaan;

Fourthly: It is obligatory to make perform ghusl if you masturbated as you have stated, and it is not sufficient to make ablution if any liquid was excreted;

Fifthly: It is obligatory to make up the prayers which you prayed without performing ghusl because the minor purification does not suffice in place of the major purification.

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Fataawa Ramadhaan - Volume 2, Page 449, Fatwa No.376;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.10551

Excreted semen whilst fasting

Question: A man suffering from an uncontrollable flow of urine wanted to dry his penis and, as a result, excreted semen and this was during the day in Ramadhaan.

Response: If that which he excreted was out of desire, meaning that he tried to wipe the urine from that place and then he became aroused thus excreting the semen then his fast is nullified. This is because excreting semen with desire as a result of your own actions, whilst fasting, is from that which

breaks the fast. However, if this was done without desire, then the fast is valid and the fast doesn't have to be made up.

Shaykh Ibn al-'Uthaymeen

Fatawa Ramadhān - Volume 2, Page 450, Fatwa No.377

Excreting semen without intention

Question: My complaint is that I excrete semen during the days of Ramadhān without having a wet dream or masturbating so does this affect my fast? Please advise me. May Allaah reward you.

Response: If the situation is as mentioned, then the excreting of semen from yourself without desire, during the day in Ramadhān, does not affect your fast and you don't have to make up that fast.

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Fatawa Ramadhān - Volume 2, Page 451, Fatwa No.378;

Fatawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.10645

Kissing and playing with one's wife whilst fasting

Question: Is it permissible for one who is fasting to kiss his wife and play with her on the bed during the days of Ramadhān?

Response: Yes, it is permissible for one who is fasting to kiss his wife and play with her during the day in Ramadhān. However, if he excretes semen then his fast becomes nullified. If this occurs during the day in Ramadhān, it is obligatory he refrains (from all that which nullifies the fast) for the rest of the

day and it is obligatory that he makes up the fast for that day. If this occurs in other than Ramadhān, then his fast is nullified but it is not obligatory for him to refrain. However, if his fast was that which was obligatory upon him, then it is obligatory he make up that day. If the fast was supererogatory (naafilah), then he doesn't have to make it up.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 454, Fatwa No.383

Ejaculated semen in foreplay with wife whilst fasting

Question: A man came to his wife during the day in Ramadhān without having skin contact with her. Then he ejaculated semen. We wish to know what the ruling is for him?

Response: We inform you that your fast that day is nullified and it is obligatory that you make it up and there is no expiation for you to make as this is only particular to sexual intercourse.

Shaykh Muhammad ibn Ibraaheem Aal-ash-Shaykh

Fataawa Ramadhān - Volume 2, Page 455, Fatwa No.385;

Fataawa wa Rasaa'il Samaahatu ash-Shaykh Muhammad ibn Ibraaheem Aal-ash-Shaykh - Volume 4, Pages 190-191

Excretion of thick and sticky liquid after urinating

Question: After Asr one day during Ramadhān, whilst fasting, I entered the bathroom. After urinating I often squeeze out any remaining urine from my penis. After I had done this, I noticed some thick sticky liquid excreting without desire. I completed my fast by breaking it after Maghrib. Does the excretion of this liquid affect my fast and does it require me to make the ritual purification (ghusl)? And if it is obligatory upon me to make up that day, and I have not fasted for that day except after the passing of the second Ramadhān, what is the ruling?

Response: The excretion of thick, sticky fluid after urinating without desire is not sperm, rather it is the secretion of prostate and it does not nullify the fast and it is not obligatory to make the ghusl. Rather, it is obligatory upon you to wash your penis then make ablution. As long as you did not break your fast and did not intend this before Maghrib, then your fast is valid and there is nothing (else) upon you.

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Fataawa Ramadhāan - Volume 2, Page 457, Fatwa No.388;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.11535

Bleeding whilst fasting

Question: What is the ruling of the one who bleeds whilst fasting?

Response: If the person was to bleed without intention whilst fasting, then his fast is valid.

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Fataawa Ramadhāan - Volume 2, Page 461, Fatwa No.394;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.12082

Drops of blood flowed from nose whilst fasting

Question: The questioner says he was fasting in Ramadhāan and when he touched his nose some drops of blood flowed out without intention. Does this affect my fast? Is my fast that day valid or do I have to repeat it?

Response: If the situation is as you state, then your fast is valid and there is no need for you to repeat it. This does not affect your fast, Allaah-Willing.

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Fataawa Ramadhāan - Volume 2, Page 463, Fatwa No.397;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.1730

Blood drawn out for analysis purposes

Question: What is the ruling regarding someone who has half a measure of blood drawn out of his right arm for analysis purposes whilst fasting during the day in Ramadhāan?

Response: The fast is not nullified for this (analysis), rather it is exempted from. This is because it is a necessity and not from that which is known, from the pure Sharee'ah, to break the fast.

Shaykh Ibn Baaz

Fataawa Ramadhāan - Volume 2, Page 465, Fatwa No.400

Donating blood whilst fasting

Question: Does donating blood during the day in Ramadhāan break the fast?

Response: Yes! If he donates and a lot of blood is drawn out, then he breaks his fast as it is regarded as similar to cupping (hijaamah).

Shaykh Ibn Fowzaan

Fataawa Ramadhāan - Volume 2, Page 467, Fatwa No.405

The ruling regarding the cupper and the cupped

Question: Is the fast of the cupper and the cupped broken during the day in Ramadhān? What is the ruling, do they continue with their fast broken or make up for that which has passed or what?

Response: The fast of the cupper and the cupped is broken and they must refrain from all that which breaks the fast, and they must make up this day. That which the Prophet said is: ((The cupper and the cupped have broken their fast)).

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Fataawa Ramadhān - Volume 2, Page 470, Fatwa No.408;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.11917

When does blood flowing out nullify the fast?

Question: With respect to blood flowing out, what are the situations in which it nullifies the fast?

Response: The fast is not nullified except by cupping according to that which is correct. There is a strong difference of opinion in this and many see that the fast is not nullified even by cupping. However, the consensus is that cupping nullifies the fast.

Shaykh Ibn Baaz

Fataawa Ramadhān - Volume 2, Page 476, Fatwa No. 416

Having a tooth pulled out whilst fasting

Question: If one causes blood to flow, such as having his molar tooth pulled out?

Response: There is no problem, because he did not have his tooth pulled out to cause blood flow, rather, because of pain. So therefore, he wished to have his tooth removed. Then it is the norm that blood will flow after having the tooth removed. However, it is very little blood and does not amount to cupping.

Shaykh Ibn al-'Uthaymeen

Fatawa Ramadhān - Volume 2, Page 479, Fatwa No. 420

Going to the dentist whilst fasting

Question: If one felt pain in his teeth and went to the dentist who either cleaned them or removed one of his teeth, does any of this have any effect on his fast? If the dentist gave him an anaesthetic injection, does this affect the fast?

Response: None of that which is mentioned in the question has any affect on the validity of the fast, rather it is an exemption and he must be aware that this injection has no affect on his fast, (i.e) that it does not constitute what is understood as nutritional. Basically, his fast is correct and free from any defect.

Shaykh Ibn Baaz

Fatawa Ramadhān - Volume 2, Page 479, Fatwa No. 421

Blood flowing from between the teeth accidentally

Question: Does the blood that comes out from between the teeth accidentally, break the fast? What if it is from other than himself, i.e. that someone had hit him accidentally?

Response: Blood which comes out from between the teeth accidentally does not break the fast, whether it is from oneself or having been hit.

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Fataawa Ramadhān - Volume 2, Page 480, Fatwa No. 422;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.6132

**Suffering from blood flowing from between the teeth
whenever I touch them**

Question: During one of the days in Ramadhān, about fifteen minutes before Maghrib, I wiped my teeth with a tissue and some blood began flowing but I had not intended this. I have had this illness for some time and even when I brush my teeth with a miswaak (tooth stick), blood begins to flow as a result. Is my fast sound/correct?

Response: Yes, your fast is sound. This blood that flows from your gums when you wipe them and when you brush them does not affect your fast.

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Fataawa Ramadhān - Volume 2, Page 480, Fatwa No. 423;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.3785

Vomitting whilst fasting

Question: What is the ruling of one who vomits whilst fasting, does he have to make up his fast or not?

Response: It's ruling is that he does not have to make it up. As for the one who intentionally vomits, then he must make up his fast, as the Prophet (saw) said: ((One who vomits, then he does not have to make it up, and he who intentionally vomits, then he has to make it up)). Transmitted by Imaam Ahmad and the Four Imaams of the Sunan (Aboo Daawood, at-Tirmidhee, an-Nasaa'ee and ibn Maajah) with a Saheeh chain of narration on the authority of Aboo Hurayrah.

Shaykh Ibn Baaz

Fataawa Ramadhān - Volume 2, Page 481, Fatwa No. 424

Taking an injection whilst fasting

Question: I took an injection in my vein during the day in Ramadhān. Is my fast for this day valid or is it obligatory upon me to make up this day?

Response: If this injection was nutritional (in any form) then it nullifies the fast whether it is in the vein or other than that. If, however, it is a tranquiliser or an analgesic for pain or that which is similar to it then this does not break the fast.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 2, Page 485, Fatwa No. 433

Using the miswaak whilst fasting

Question: What is the ruling concerning the one who fasts using a miswaak (tooth stick) after zawaal (when the sun is at its highest point and there is no shadow)?

Response: The use of the miswaak either before or after zawaal is a Sunnah as it is a Sunnah at other than these times. This is because the Hadeeth regarding the use of the miswaak is general and does not exempt the one who is

fasting either before zawaal or after zawaal. The Prophet (sal-Allaahu `alayhe wa sallam) said: ((The miswaak is a purifier for the mouth, (and) much liked by the Lord, . . .)). Also, he (sal-Allaahu `alayhe wa sallam) said: ((If it were not that I feared inconvenience for my Ummah, I would have ordered them to use the miswaak before each prayer)).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhāan - Volume 2, Page 491, Fatwa No. 440;
al-Fataawa libni 'Uthaymeen - Kitaab ad-Da'wah - Volume 1, Page 167

Using toothpaste whilst fasting

Question: Is it permissible for one who is fasting to use toothpaste during the day?

Response: It is permissible for one who is fasting to use toothpaste, being careful that nothing from the solution goes down his throat. It is preferable he clean his mouth with a miswaak and other than it from that which doesn't reach the throat, just as one should not exaggerate whilst gargling the water in the mouth during ablution (wudoo).

Shaykh Ibn Fowzaan

Fataawa Ramadhāan - Volume 2, Page 496, Fatwa No. 445;
al-Muntaqaa min Fatawaa ash-Shaykh Saalih ibn Fowzaan - Volume 3, Fatwa No.158

The use of oil-based and liquid-based perfumes whilst fasting

Question: Is it permissible to use perfume such as oil-based 'ood and colognes and incense during the day in Ramadhāan?

Response: Yes, it is permissible to use them on the condition that one does not inhale the incense.

Shaykh Ibn Baaz

Fatawaa Ramadhāan - Volume 2, Page 499, Fatwa No.451

Imaam rebuked me for using perfume whilst fasting

Question: I applied perfume on myself before the Dthuhr (noon) prayer in Ramadhaan and when I entered the mosque, the Imaam rebuked me and said that my fast has been nullified and so has the fast of all those who smelt (the scent) because it is very strong. How far is this statement correct?

Response: There is no problem in applying perfume whilst fasting and this does not affect the prayer except if the perfume is incense-based and one intentionally smells it. This is because the smoke from the incense enters the nose and activates the brain and thereby affects the fast. As for perfumes, then there is no problem for one who is fasting to use them. It is not permissible for this Imaam to give a fatwa (legal ruling) without (sound) knowledge.

Shaykh Ibn Fowzaan

Fataawa Ramadhaan - Volume 2, Page 500, Fatwa No. 454;
al-Fatawaa libni-Fowzaan - Volume 1, Fatwa No.151

Applying perfume on the hands, face, body and clothes

Question: Does using liquid-based perfume from the bottle break the fast if one applies it on his hands, face, body and clothes?

Response: Using perfume in this described manner does not break the fast.

The Permanent Committee for Islaamic Research and Fataawa, comprising:

Fataawa Ramadhaan - Volume 2, Page 500, Fatwa No. 455;
Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah - Kitaab ad-Da'wah, Fatwa No.9517

Using atomiser mouth fresheners whilst fasting

Question: There exists in pharmacies freshners for the mouth in small atomisers. Is it permissible to use them during the day in Ramadhān to remove the smell from the mouth?

Response: It is enough to use the miswaak which the Prophet (sal-Allaahu 'alayhe wa-sallaam) has recommended for the mouth whilst fasting rather than the atomisers for the mouth. There is no problem in using the atomiser as long as nothing reaches the throat. However, it is befitting not to dislike the odour (of the mouth) resulting from the fast, since it is indicative of obedience to Allaah as it is beloved to Allaah. It is mentioned in a hadeeth: ((The odour emanating from the mouth of one who is fasting is more pleasant to Allaah than the smell of musk)).

Shaykh Ibn Fowzaan

Fataawa Ramadhān - Volume 2, Page 501, Fatwa No.457;
al-Muntaqaa min Fataawa ash-Shaykh Saalih ibn Fowzaan - Volume 3, Page 130

Using eye drops and ointment/liniment for the eyes whilst fasting

Question: What is the ruling regarding (putting) eye drops and ointment/liniment in the eyes?

Response: It is no problem for one who fasts to apply kohl to his eyes and likewise eye drops and (also) ears drops even if he finds the taste of them (reach) his throat. This does not break his fast. This is because it is neither food or drink and nor does it constitute food or drink. Rather, the evidence prohibits eating and drinking, so that which does not constitute this cannot be regarded as such. What we have mentioned is the opinion of Shaykh al-Islām Ibn Taymiyyah and it is correct.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 509, Fatwa No.469;
Fiqh al-'Ibaadaat libni 'Uthaymeen - Page 191-192

Using eye drops whilst fasting

Question: Is it permissible to use eye drops during the day in Ramadhaan?

Response: Yes, it is permissible and does not nullify the fast according to the correct of the two opinions.

And with Allaah is success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his companions.

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Member: Shaykh 'Abdullaah ibn Ghudayyaan;

Member: Shaykh 'Abdullaah ibn Qu'ood.

Fataawa Ramadhaan

Using toothpaste, ear, nose and eye drops whilst fasting

Question: What is the ruling concerning toothpaste, ear drops, nose drops and eye drops for one who is fasting?

Response: In the Name of Allaah and all Praise is for Allaah. Cleaning the teeth with toothpaste does not break the fast just as using the miswaak doesn't. He needs to be careful that nothing passes down (his throat) to his stomach. However, if this happens without intention, he does not have to make this fast up. The same applies to eye and ear drops, that is, they do not break the fast according to the correct of the two opinions. But, should he find the taste of these drops in his throat, it is safer to make up this fast although it is not obligatory. This (being not obligatory) is because they (the eyes and the ears) are not an inlet for food and drink. As for nose drops, then these are not permissible, as they are an inlet. Because of this, the Prophet (sal-Allaahu `alayhe wa sallam) said: ((Exaggerate in taking water into the nose (during ablution) except if you are fasting)). So, one who does this

must make up (the fast) due to this hadeeth and that which constitutes this and thus finds its taste in his throat.

And Allaah is the Provider of Success.

Shaykh Ibn Baaz

Fataawa Ramadhān - Volume 2, Page 511, Fatwa No. 473;
Majmoo' Fataawa Samaahatu ash-Shaykh 'Abdul Azeez ibn 'Abdullaah ibn Baaz

Kissing a woman, who is eligible for marriage, whilst fasting

Question: What is the ruling of the one who kisses a young woman, who is eligible for marriage to him, during Ramadhān. Is it obligatory for him to make up the fast?

Response: This man who kissed this young woman, who is eligible to marry him, without doubt has not practised the wisdom behind fasting. This is because this man has committed an evil act and the Messenger (sal-Allaahu 'alayhe wa-sallaam) said ((One who does not abandon evil talk and actions and ignorance then Allaah is not in need of him abandoning food and water (whilst fasting))). So, if he does this, then it is disliked and he has committed an evil and ignorant act. In fact, his fast has lost the wisdom (behind it) and is short on reward, without a doubt. However, according to the majority of the people of knowledge, this does not nullify the fast, which means we cannot order him to make up the fast. As for the one who asked the question, then he must advise the man who committed this act to repent to Allaah (subhaanahu wa-ta'aala). This action is impermissible (muharram) and leads the heart to align with creation and forget the repentance of Allaah (subhaanahu wa-ta'aala) and with that he opens himself to great Fitnah.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 515, Fatwa No.479;
Fataawa ash-Shaykh al-'Uthaymeen - Volume 1, Pages 115-116

Being abusive whilst fasting

Question: Some people, whilst driving in their cars and they are fasting, begin to use bad language leading to the abuse of others when the traffic becomes busy. So, what is the ruling concerning their fast?

Response: As for the fast, then it is correct as the impermissible statements and actions do not invalidate the fast. However, without doubt it reduces the reward and loses its benefits and fruits. From that which is intended from the fast is fear of Allaah (Taqwa) as He (subhaanahu wa-ta'aala) said: {O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious)} [Soorah al-Baqarah, Aayah 183]. So, Allaah has explained the wisdom behind the obligation of fasting upon us and that is to attain fear of Allaah (subhaanahu wa-ta'aala). The Prophet (sal-Allaahu `alayhe wa sallam) said: ((One who does not abandon evil talk and actions, then Allaah is not in need of him abandoning his food and drink (i.e. his fasting)). Rather, the Prophet (sal-Allaahu `alayhe wa sallam) commanded the one who is fasting that, should someone curse him or attempt to kill him, he should say: ((I am fasting)) such that the one who is swearing and abusing is deterred. By this, he will know that the one who is fasting has not responded because of any weakness but, rather, because of piety and fear of Allaah because he is fasting. That which is obligatory upon the fasting person and other than him is that he be patient and persevering, not allowing these conflicting issues to affect him regardless of how he feels inside. It is confirmed from the Prophet (sal-Allaahu `alayhe wa sallam) that a man said: ((O Messenger of Allaah, advise me)). He (sal-Allaahu `alayhe wa sallam) replied: ((Don't become angry)) and he (sal-Allaahu `alayhe wa sallam) repeated this a number of times: ((Don't become angry)). So, how many people feel remorse at what they have done in anger, and wish that they hadn't said or done such and such whilst angry. But that which has come to pass is not possible to take back.

Shaykh Ibn Fowzaan

Fataawa Ramadhaan - Volume 2, Page 517, Fatwa No. 481;
al-Fataawa libni Fowzaan - Kitaab ad-Da'wah - Volume 1, Pages 158-160

Backbiting and slandering whilst fasting

Question: Does backbiting and slandering during the day in Ramadhaan break the fast?

Response: Backbiting and slandering does not break the fast. However, it reduces the effect of the fast. Allaah (subhaanahu wa-ta'aala) says: {O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious)} [Soorah al-Baqarah, Aayah 183]. Also, the Prophet (sal-Allaahu `alayhe wa sallam) said: ((One who does not abandon evil talk and actions and ignorance then Allaah is not in need of him abandoning food and water (whilst fasting))).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 518, Fatwa No. 482;
al-Fataawa libni-'Uthaymeen, Kitaab ad-Da'wah - Volume 1, Pages 166-167

Giving false witness whilst fasting

Question: Is the fast of one who gave false witness correct?

Response: Giving false witness is from the most major sins. That is, for someone to bear witness to that which he does not know or that which he knows opposite to. This does not invalidate the fast but does reduce it's reward.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 518, Fatwa No.482;
al-Fataawa libni-'Uthaymeen, Kitaab ad-Da'wah - Volume 1, Pages 161-167

Bad speech during the month of Ramadhān

Question: Does impermissible (Haraam) speech during the day in Ramadhān nullify the fast?

Response: If we read the saying of Allaah (subhaanahu wa-ta'aala), {O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqoon (the pious)} [Soorah al-Baqarah, Aayah 183], we find the wisdom behind the obligation to fast is attaining fear of Allaah (Taqwa) and worshipping Allaah. Taqwa is to abandon all that is haraam and incorporating all that is commanded, avoiding all that is warned against. The Prophet (sal-Allaahu 'alayhe wa-sallaam) said: ((One who does not abandon evil talk and actions, then Allaah is not in need of him abandoning his food and drink (i.e. his fasting))). Based upon this, it is confirmation (for the one who is fasting) to abandon all that is haraam from speech and actions so as not to backbite, lie, slander or trade in haraam. So, keep away from haraam, and if a person were to do this throughout the entire month (of Ramadhān), he would find himself upright for the rest of the year. Sadly, however, many people who fast do not differentiate between the time in which they fast and when they aren't. It has become a norm whereby they indulge in haraam speech, lying, cheating and so on. They don't feel upon the peace and tranquility of the fast. These actions (of bad speech etc.) do not nullify the fast but do reduce the reward and, possibly, deflects the reward for the fast completely and Allaah's Assistance is sought.

Shaykh Ibn al-'Uthaymeen

Faatwa Ramadhān - Volume 2, Page 520, Fatwa No. 485;

Fataawa ash-Shaykh Muhammad as-Saalih al-'Uthaymeen - Volume 1, Pages 501-502

Sleeping throughout the day whilst fasting

Question: During Ramadhaan, if one was to take the pre-dawn meal (sahoor) and pray the Fajr prayer, then sleep until noon and prayed the Dhuhr prayer after which he would sleep until Asr, then pray the Asr prayer and, again, sleep until the time of breaking the fast (at Maghrib), would his fast be correct?

Response: If the situation is as mentioned, then his fast is correct. However, continuing in this fashion throughout the day (i.e. sleeping) is a waste and neglect on his part, especially since the month of Ramadhaan is a blessed month. It is befitting that the Muslim seek benefit from that which will aid him by reading the Qur.aan aplenty, working (for halaal earnings) and seeking knowledge. And with Allaah (subhaanahu wa-ta'aala) is the success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Fataawa Ramadhaan - Volume 2, Page 522, Fatwa No.488;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.12901

Swimming or floating in water whilst fasting

Question: What is the ruling concerning swimming or floating in water whilst fasting?

Response: There is no problem in diving into water, floating or swimming because this is not from that which breaks the fast. The basis (for everything) is permissibility until (authenticated) evidences proves a prohibition or a disliking (for that). For this, there is no evidence indicating a prohibition or dislikeness. However, some people of knowledge dislike this out of fear

that some water may reach the throat without (the person) feeling it.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 525, Fatwa No. 491;
Fiqh al-'Ibādaat libni-'Uthaymeen - Page 191

Applying henna to the hair whilst fasting

Question: Is it permissible to apply henna to the hair whilst fasting and praying because I have heard that henna breaks the fast?

Response: This is not correct because applying henna whilst fasting does not break the fast and does not affect it in any way just as Kohl, ear drops and eye drops don't either.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 530, Fatwa No.500;
Fataawa ash-Shaykh Muhammad as-Sālih al-'Uthaymeen - Volume 1, Pages 503-504

Swallowed water taking a bath, whilst fasting

Question: A man who was fasting took a bath and due to the strong pressure of the water, he ended up swallowing some water without intending to. Does he have to make this fast up?

Response: He does not have to make this fast up because he hadn't intended that, so his ruling is that of one who is forced and one who has forgotten.

Shaykh Ibn Baaz

Fataawa Ramadhān - Volume 2, Page 537, Fatwa No.511;
Majmoo' Fataawa ash-Shaykh 'Abdul-'Azeez bin 'Abdullaah bin Baaz - Volume 3, Page 252

Tasting food whilst fasting

Question: Is it permissible for a cook to taste the food whilst fasting?

Response: There is no problem with tasting food out of necessity and this is done by placing it on the tip of the tongue to see how sweet or sour it is. However, nothing of it should be swallowed, rather, it should be spat out or taken out of the mouth and with that the fast is not nullified (according to the preferred opinion). And Allaah knows best.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 2, Page 543, Fatwa No.524;
Fataawa as-Siyaam libni Jibreen - Page 46

Was told that washing hair breaks the fast

Question: An imaam of a mosque told me that washing the hair during the day in Ramadhān breaks the fast, the reason being that water enters through the roots of the hair. What is your answer to this?

Response: Washing the hair during the day in Ramadhān does not break the fast and nor does water entering through the pores of the hair (on the head). His (the imaam) statement is wrong, since the Prophet (sal-Allaahu `alayhe wa sallam) used to wash his hair whilst fasting.

And with Allaah (subhaanahu wa-ta'aala) is the success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Fataawa Ramadhān - Volume 2, Page 544, Fatwa No.525;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.13595

Cutting hair and trimming nails whilst fasting

Question: Does cutting the hair and trimming the nails during the day in Ramadhān break the fast?

Response: Cutting the hair and trimming the nails and plucking the hair from the armpits and trimming the pubic hairs, all do not break the fast.

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

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Fataawa Ramadhān - Volume 2, Page 544, Fatwa No.526;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.9517

Doing that which is impermissible whilst fasting

Question: If one who is fasting does that which is not permissible for one who is fasting, does it ruin his fast and does he have to refrain from all that which breaks the fast for the rest of the day?

Response: Anyone who does an act that breaks the fast, then we say his fast has been nullified for that day. However, it is upon him to refrain from all else that breaks the fast for the rest of the day, out of respect for this blessed month. Then he must make up this fast.

Shaykh Ibn Jibreel

Fataawa Ramadhān - Volume 2, Page 547, Fatwa No. 529;

Fataawa as-Siyaam libni Jibreel - Page 48

In a state of Janaabah and the time of Fajr has entered

Question: What is the ruling, whilst fasting, of making the ritual purification (ghusl) from the major sexual impurity (janaabah) after the time of Fajr (has entered)?

Response: We say it's ruling is that it is permissible and his fast for that day is sound. This is because there is no problem for one to begin his fast in a state of janaabah such that even if the time of Fajr has entered and he then makes the ghusl, there is no problem. The time of Fajr used to enter upon the Messenger of Allaah (sal-Allaahu 'alayhe wa-sallaam) whilst he was in a state of janaaba, having spent time with one of his wives, then he used to make the ghusl and fast (and continue in his fast for the rest of the day). In that which the Prophet (sal-Allaahu 'alayhe wa-sallaam) did there is no doubt to its permissibility because he (sal-Allaahu 'alayhe wa-sallaam) was the best of characters, and all that he did would be followed by the Ummah except if there is evidence to indicate that something is specific to him (alone) and Allaah knows Best.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhāan - Volume 2, Page 547, Fatwa No. 530;

Fataawa ash-Shaykh Muhammad as-Saalih al-'Uthaymeen - Volume 1, Page 523

Section Seven



**The rulings pertaining to making up the missed days,
expiation and feeding the needy**

Did not make up the days from previous Ramadhāan

Question: Concerning the one who had days to make up from the previous Ramadhāan and had not done so when the following Ramadhāan arrived, is he a sinner and does he have to make an expiation or not?

Response: Anyone who has days to make up from the (previous) Ramadhāan then he has to make them up before (the arrival of) the next Ramadhāan. It is permissible for him to delay his fast until Sha'baan (the 8th month, just before Ramadhāan). However, if the following Ramadhāan arrives and he still has not made up the (missed) days without (a valid) reason, then he has committed a sin. So now he has to make up those days along with feeding a poor person for every day (he has to make up) as this is what the group of companions of the Prophet (sal-Allaahu `alayhe wa sallam) had ruled with. The amount of food required would be half a saa'a for every day from that which is the norm in the country and is to be given to a number of people or, even, just one person. As for he who had a valid excuse for delaying in making up the fasts, because of illness or travel then he has to make up the days missed only and he does not have to feed any poor people, for the general statement of Allaah (subhaanahu wa ta'aala): {and whoever is ill or on a journey, the same number (of days which one did not fast must be made up) from other days} [Soorah al-Baqarah, Aayah 185].

And Allaah (subhaanahu wa ta'aala) is the Provider of Success.

Shaykh Ibn Baaz

Fataawa Ramadhāan - Volume 2, Page 555, Fatwa No.537;
al-Fataawa libni-Baaz, Kitaab ad-Da'wah - Volume 2, Pages 158-159

Delaying making up the fasts until arrival of following Ramadhaan

Question: What is required from the one who delays making up the fasts of one Ramadhaan until the arrival of the following Ramadhaan?

Response: If this was done for a valid reason, for example, he was ill in bed for eleven months and was unable to fast that which was required of him, then all he has to do is (once again) make up the days missed. However, if he was negligent and was able to fast (but didn't) then he has to feed a number of poor people for every day that he didn't make up as expiation for his negligence.

Shaykh Ibn Jibreen

Fataawa Ramadhaan - Volume 2, Page 555, Fatwa No.538;
Fataawa as-Siyaam libni Jibreen - Page 60

Ruling regarding one who had not fasted for many years

Question: What is the ruling regarding a Muslim who had not fasted (during the month of Ramadhaan) for many years, despite carrying out the other obligatory acts of worship upon him? Knowing he had nothing hindering him from fasting, does he have to make up that which he has missed if he makes repentance?

Response: That which is correct is that he doesn't have to make up that which he has missed if he makes repentance. This is because all acts of worship are enjoined upon the believers at stated times. So, if someone intentionally delays any of them, such that the time passes without a (valid) reason, Allaah (subhaanahu wa-ta'aala) will not accept this act from him. So based upon this, there is no point in making up that which he missed. However, he should make repentance to Allaah ('azza wa-jall) and increase in doing good actions

and one who seeks forgiveness, Allaah forgives him (inshaa'Allaah).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 556, Fatwa No.539;

Fataawa ash-Shaykh Muhammad as-Saalih al-'Uthaymeen - Volume 1, Page 536

Ignorant about obligation of fasting

Question: Ten years ago, I reached adolescence as a result of the passing of it's known signs. So in my first year of puberty I let Ramadhaan pass without fasting and this was without a valid, Islaamic reason but, rather, out of ignorance about it's obligation at that time. Do I have to make up those days I missed and do I have to do anything other than make up those days such as expiation?

Response: You have to make up the days you missed for that particular month which you did not fast, in addition to making repentance and seeking forgiveness. Also, you have to feed a poor person for every day missed and it's amount is half a saa'a of the food of the land such as dates, rice or other than these, if you are able to do that. If you are poor and unable to do so, then nothing is required of you except (fasting) the days you missed.

Shaykh Ibn Baaz

Fataawa Ramadhaan - Volume 2, Page 559, Fatwa No.542;

al-Fataawa libni Baaz - Kitaab ad-Da'wah - Volume 2, Page 158

Awoke, and half-asleep ate some food, then realised that Fajr had already started

Question: I awoke one morning, half-asleep, and went to the kitchen and quickly ate some food but when I began to eat, I looked at the clock and found the time to be 4.40am. The time for the Fajr prayer, here in Tabuk (northern Saudi Arabia), is

4.15am. So, at that time I stopped eating and began fasting. Knowing I had eaten three or four spoonfuls, do I have to make up this fast or not, O Shaykh?

Response: If the situation is as mentioned then it is obligatory upon you to make up the fast because you ate after the time of Fajr had arrived.

And with Allaah is the success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Member: Shaykh 'Abdullaah ibn Ghudayyaan.

Fataawa Ramadhān

Awoke, and half-asleep drank some water, but don't remember at what time

Question: I awoke one night, in the blessed month of Ramadhān, and drank some water that was beside my bed and then returned back to sleep. When I awoke, I found that the people were returning from the Fajr prayer and the morning was bright and clear. So, in this state I began asking myself when it was that I had drank the water. Was it before, during or after (Fajr)? I was half-asleep but, as for the actual act of drinking, then I am sure about that. So, do I make this fast up or not, O Shaykh?

Response: If the situation is as described, then the correct position is that you must assume it was night and therefore your fast is correct, until such time that it becomes evident to you that the act of drinking had occurred after Fajr had entered. Then, you have to make up the fast for that day.

And with Allaah is the success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Fataawa Ramadhaan - Volume 2, Page 569, Fatwa No.553;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.4181

Did not make up days missed in Ramadhaan throughout her menstrual years

Question: An old lady of sixty years of age was ignorant concerning the rulings of menstruation for many years. Throughout her menstrual years, she did not make up the days missed in Ramadhaan thinking they did not have to be made up. This was according to what she had heard from the sayings of the people in general.

Response: She has to seek repentance from Allaah (subhaanahu wa-ta'aala) for that (which has passed) because she had not asked the people of knowledge. Also, she has to make up all the missed days and make expiation for each day missed by feeding a poor person half a measure of barley, dates, rice or that which is similar to this from the food of people. This is if she is able to do so. If she is unable to feed the poor, then this is (no longer) required and it will suffice that she make up the days missed only.

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

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Member: Shaykh 'Abdullaah ibn Qu'ood.

Fataawa Ramadhān - Volume 2, Page 583, Fatwa No.567;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.1790

Pregnant wife unable to make up days remaining from Ramadhān

Question: In the year 1409 A.H./1988 C.E., my wife did not fast for fourteen days due to her menses. Afterwards, she was able to fast for seven days and she had seven days left (to make up). Now, she is six months pregnant. I seek your assistance, is it enough to make an expiation for the remaining days (she needs to make up)? What should I do? May Allaah reward you.

Response: It is obligatory that your wife make up the days left from the Ramadhān in which she did not fast due to her menses. If she delayed making these days up until the arrival of the next Ramadhān without a valid, Islaamic reason, then she has to make those days up together with making expiation for each of the days left. The expiation will take the form of feeding a poor person for each day (left to make up), half a measure of dates or barley or that which is similar to this from the food of the people or else, a number of poor people according to the days left to make up. However, if the delay was due to pregnancy or an illness, then there is nothing more required of her except making up the days (missed or left).

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

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Fataawa Ramadhān - Volume 2, Page 583, Fatwa No.568;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa'. - Fatwa No.13545

Unable to fast for four years due to illness

Question: A man was struck by a chronic illness, so the doctors advised him not to fast. He was cured of this illness after a period of four years. What should he do now that Allaah has cured him? Should he make up that which has passed?

Response: Anyone who does not fast because of an illness then, after the illness has passed and he is able, it is obligatory for him to make those days up which he was unable to fast. This was mentioned by Allaah (subhaanahu wa-ta'aala): {(Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days}, [Soorah al-Baqarah, Aayah 184]. For he who had not fasted for four consecutive Ramadhāns and has now been cured, then it is obligatory upon him to make up the days missed (in order). However, he should distance the days from each other according to his ability to (make up the) fast, until he makes up all that he needs to so that he relieves himself of the responsibility. It is not obligatory for him to make up the days all at once, as that which is mentioned by Allaah (subhaanahu wa-ta'aala): {So keep your duty to Allaah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones} [Soorah at-Taghaabun, Aayah 16]. This is the case since the time for making up the fasts is plenty.

Shaykh Ibn Fowzaan

Fataawa Ramadhān - Volume 2, Page 592, Fatwa No.577;

al-Muntaqaa min Fataawa ash-Shaykh Saalih ibn Fowzaan - Volume 3, Page 139

Had sexual intercourse with my wife not knowing it was first day of Ramadhān

Question: I had sexual intercourse with my wife during the day in Ramadhān. I was not aware that it was the first day of Ramadhān and nor did many other people until after the 'Asr prayer so do I (now) have to make an expiation?

Response: There is nothing required of you except to make up the fast that you missed and there is no expiation to make. This is because you did not know that it was the first day of Ramadhān so you did not violate the sanctity of the day of Ramadhān intentionally.

Shaykh Ibn Jibreen

Fatawā Ramadhān - Volume 2, Page 612, Fatwā No.608;
Fatawā as-Siyaam libni Jibreen - Page 69

Had sexual intercourse whilst fasting, and died before making expiation

Question: If a man had sexual intercourse with his wife during the day in Ramadhān and died before he could make expiation, is he thus relieved of making expiation?

Response: If a man had sexual intercourse (with his wife) during the day in Ramadhān, we obligate upon him to make expiation. However, if he died before doing this (making the expiation), then he is not relieved from it but, rather, it must be made (on his behalf) by taking from (what he has of) his wealth.

Shaykh Ibn Jibreen

Fatawā Ramadhān - Volume 2, Page 617, Fatwā No.615;
Fatawā as-Siyaam libni Jibreen - Page 70

Does one have to make an expiation for anal intercourse?

Question: Concerning the one who had anal sexual intercourse with his wife during the day in Ramadhaan, does he have to make an expiation?

Response: It is obligatory to make expiation for sexual intercourse whether it is from the vagina or the anus.

(PLEASE NOTE: Anal sexual intercourse is Haraam (impermissible) in Islaam, and this fatwa does not in any way or form imply it's permissibility or acceptance).

Shaykh Ibn Jibreen

Fataawa Ramadhaan - Volume 2, Page 618, Fatwa No.617;
Fataawa as-Siyaam libni-Jibreen - Page 70

Died whilst still having days to make up from Ramadhaan

Question: What is the ruling of one who has died whilst still having had days to make up from Ramadhaan?

Response: If he has died whilst still having days to make up from Ramadhaan, then the one who is in charge of his affairs from amongst his close relatives or inheritors should fast on his behalf. That which is mentioned in the hadeeth by 'Aa.ishah is that the Prophet (sal-Allaahu `alayhe wa sallam) said: ((One who has died whilst having days to make up from Ramadhaan, then the one who is in charge of his affairs must fast on his behalf)). If the one who is in charge of his affairs does not fast on his behalf then he must feed a poor person for every day (to be made up).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 626, Fatwa No.626;
Fiqh al-'Ibaadaat libni 'Uthaymeen - Pages 202-203

A Muslim fasted some days in Ramadhaan then died

Question: If a Muslim fasted some days in Ramadhaan then died, is it upon the one in charge of his affairs (after his death) to complete (the rest of the days of Ramadhaan left) on his behalf?

Response: No! It is not upon the one who is in charge of his affairs to complete (the rest of the days of Ramadhaan left) on his behalf, nor to feed the needy on his behalf. This is because when one dies his actions come to a standstill, as the Prophet (sal-Allaahu `alayhe wa sallam) said: ((If someone dies his actions come to a standstill, except for three: Recurring charity (he has made), or knowledge which he has benefited (others) with, or a righteous son who prays for him)). So based upon this; if someone dies (under the circumstances mentioned in the question) then there is no need to complete (the rest of the days of Ramadhaan left) on his behalf nor to feed the needy on his behalf, rather, even if he died in the middle of the day whilst fasting do not fast (that day) on his behalf, nor feed the needy (on his behalf).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 645, Fatwa No.649;
Fiqh al-Ibaadaat libni 'Uthaymeen - Page 203

The issue of continuity (i.e. fasting all the required days consecutively)

Question: Is continuity (i.e. fasting all the required days consecutively) obligatory in making up the fasts of Ramadhaan?

Reponse: As for making up the fasts of Ramadhaan, then continuity (in making them up) is not obligatory.

Shaykh Abaa Butayn

Fataawa Ramadhaan - Volume 2, Page 657, Fatwa No.661;
ad-Durur as-Sunniyah fil-Ajwibah an-Najdiyah - Volume 5, Page 360

Assumed the use of the miswaak had broken his fast

Question: A man used the miswaak (tooth stick) whilst fasting and then assumed that this had broken his fast, so (because of this), he drank and ate afterwards. So, is it obligatory upon him to make up this fast and offer an expiation or (is it sufficient) just to make up the fast?

Response: One who breaks the fast during the day in Ramadhāan assuming the use of the miswaak breaks the fast, then it is obligatory upon him to make up this fast, repent (to Allaah) and seek forgiveness (from Allaah) at what has come to pass. It is possible that Allaah (subhaanahu wa-ta'aala) will forgive him.

And with Allaah is the success, and may Allaah send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Fataawa Ramadhāan - Volume 2, Page 661, Fatwa No.666;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa' - Fatwa No.12525

Making up a fast of Ramadhāan on a Friday

Question: If a person had one fast from Ramadhāan to make up, is it permissible for him to fast on a Friday?

Response: It is permissible for a Muslim to fast on a Friday if he is making up a fast from Ramadhāan, even if it is just one day.

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Fataawa Ramadhān - Volume 2, Page 662, Fatwa No.668;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.8966

Section Eight



The fast of other than Ramadhān

Is fasting the six days of Shawwāl a must?

Question: Is the fasting of six days of Shawwāl a must, such that the reward of the fast of Ramadhān is incomplete until one follows it up with these six days?

Response: The fasting of these six (days) of Shawwāl are a sunnah (recommended, but not obligatory), it has been mentioned regarding them in many authentic ahaadeeth, such as His (sal-Allaahu `alayhe wa sallam) saying: ((One who fasts Ramadhān, and follows it up with six (days of fasting) of Shawwāl, it is as if he has fasted the (whole) year)). Because of this, the majority (of scholars) have recommended it and none say it is obligatory, rather it is a sunnah. Anyone who wishes good, then they fast them (six days of Shawwāl) and anyone who wishes, leave them. And it is permissible to fast them in one (particular) year and leave them in another, and there is no diminishing (of any reward) of the fast of Ramadhān by leaving them (not fasting them). And it is up to him to fast them either at the beginning of Shawwāl or the its middle or its end.

And Allaah knows best.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 2, Page 691, Fatwa No.695;
Fataawa as-Siyaam libni Jibreen - Page 104

Should fasting the six days of Shawwāl be done immediately after the day of 'Eed?

Question: Is the fasting of the six days (of Shawwāl) a must after the month of Ramadhān immediately after the day of 'eed, or is it permissible (to do so) after 'eed by (a number of) days in the month of Shawwāl or not?

Response: It is not a must for him to fast immediately after 'eed al-fitr, rather it is permissible to begin fasting after 'eed by a day or (a number of) days. And (also) to fast them continuously or intermittently in the month of Shawwaal according to that which is easy for him. And the issue is quite open in this matter, and it is not obligatory, rather it is a sunnah.

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

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Fataawa Ramadhāan - Volume 2, Page 693, Fatwa No.698;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.3475

Unable to complete fasting the six days of Shawwaal, is there any sin for this?

Question: I began fasting the six (days) of Shawwaal, however I was unable to complete them because of extenuating circumstances and work. Now I have two days remaining, so what do I do O Eminence (Shaykh), do I make these days up or is there any sin upon me?

Response: Fasting the six (days) of Shawwaal is a recommended act of worship and not an obligation. So for you is the reward of that which you fasted of them, and it is hoped for you the complete reward if that which prevented you from fasting them all was an Islaamically acceptable reason. The Prophet (sal-Allaahu `alayhe wa sallam) said: ((If the servant becomes ill or is travelling then Allaah writes for him that which he used to do when he was in good health and back at home

(i.e. not travelling))), narrated by al-Bukhaaree. And there is nothing for you to make up for that which you left of them.

And with Allaah is the success.

Shaykh Ibn Baaz

Fataawa Ramadhaan - Volume 2, Page 694, Fatwa No.699;
al-Fataawa libni Baaz - Kitaab ad-Da'wah - Volume 2, Page 172

The fast of the ninth and tenth of Muharram

Question: Is the fast of the ninth and tenth of Muharram recommended?

Response: The fast of the day of 'Aashooraa. (tenth day of Muharram) is recommended, as its excellence has been mentioned in (a number of) ahaadeeth. From them, is the saying of the Prophet (sal-Allaahu `alayhe wa sallam): ((Certainly the fast of the day of 'Aashooraa. is regarded by Allaah as an expiation for the sins of the previous year)).

Also, when the Prophet (sal-Allaahu `alayhe wa sallam) arrived in Madeenah he saw the Jews fasting (on this day), so when he asked them (about this), they said: "Certainly, this is the day when Allaah made Moosaa victorious and destroyed Fir'own". So the Prophet (sal-Allaahu `alayhe wa sallam) said: ((We have more of a right to Moosaa than you)). So he fasted (that day) and ordered it to be fasted.

As for the ninth, then it has not been confirmed that the Prophet (sal-Allaahu `alayhe wa sallam) fasted it, however, it has been narrated by Ibn 'Abbaass and others that the explanation (tafseer) of the day of 'Aashooraa. is that it is the ninth. And it has been narrated that he (sal-Allaahu `alayhe wa sallam) said: ((If I am (still) here next year, then certainly I will fast the ninth (day of Muharram))) and in (another) narration: ((along with the tenth (day of Muharram))). And he (sal-Allaahu

`alayhe wa sallam) said: ((Differ from the Jews; fast the day before it (the ninth) or the day after it (the eleventh))).

So, this indicates that the fast of the ninth is legislated just as the tenth and it is recommended for the Muslims to increase in fasting during this month as in the saheeh hadeeth. The Prophet (sal-Allaahu `alayhe wa sallam) said: ((The best of fasts after (the month of) Ramadhaan is the month of Allaah which they refer to as Muharram)).

On this day, the tenth of Muharram, there occurred an incident and that was the murder of al-Husayn (radhi-yallaahu anhu). And when he was murdered that day, the Raafidhah (commonly known as the Shee'ah) - may Allaah disgrace them - (who are amongst those who exceed (their love for) 'Alee (Ibn Abee Taalib) and his family such as al-Hasan and al-Husayn and their children), begun an innovation on that day which still exists today. And from their innovations are lamenting (loud weeping), obsequies (gathering as if for a funeral), afflicting oneself with cuts and acts of (the days of) ignorance (before Islaam), such as striking their cheeks and ripping their pockets (clothing), tearing out of the hair, supplicating with grief and distress throughout this day every year. They circulate many ahaadeeth regarding the day of 'Aashooraa. and its misfortune (concerning al-Husayn) and these ahaadeeth are lies against the Prophet (sal-Allaahu `alayhe wa sallam).

Then there was a nation called the Nawaasib, who were fanatics in contrast to the Shee'ah, who also began innovations. However, they were quite opposite to the Raafidhah. They would come out in their best garments and complete beauty and appearance, so as to irritate the Raafidhah, as they (also) circulated many ahaadeeth about the excellence of the day of 'Aashooraa, in (vast) contrast to the ahaadeeth which the Raafidhah had circulated. So, the Raafidhah say it is mentioned in the hadeeth: ((Whoever applies kohl (eyeliner - to the eyes) and beautifies

(themselves) on the Day of 'Aashooraa., they are struck with ophthalmia)). And the Nawaasib say: ((Whoever applies Kohl (eyeliner - to the eyes) on the Day of 'Aashooraa., their eyes will never be struck with ophthalmia)).

And like this, they innovate and lie against the Prophet (sal-Allaahu `alayhe wa sallam) and they act likewise. So, it is upon the Muslim not to be deceived by (any of) these (people).

Shaykh Ibn Jibreen

Fataawa as-Siyaam, Page 94, Fatwa No.113

That which is recommended for the Muslim on the day of 'Aashooraa.

Question: What is obligatory upon the Muslim to do on the day of 'Aashooraa.. (tenth day of Muharram), and is Zakaat al-Fitr obligatory (on that day)?

Response: It is legislated for the Muslim to fast on the day of 'Aashooraa., for that which has been confirmed that the Prophet (sal-Allaahu `alayhe wa sallam) ordered fasting on (the day of) 'Aashooraa., however, when (the fasting of) Ramadhān was obligated, whoever preferred to fast ('Aashooraa.) did so and whoever preferred not to (do so) did not. And there is no Zakaat al-Fitr (to be paid) on the day of 'Aashooraa. as there is on `Eed al-Fitr after the month of Ramadhān.

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

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Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa., - Volume 10, Page 400, Fatwa No.10962

The permissibility of fasting on the day of 'Aashooraa. only

Question: Is it permissible to fast 'Aashooraa. just one day?

Response: It is permissible to fast the day of 'Aashooraa. (tenth day of Muharram) just one day, however, it is better to fast the day before it or the day after it (also) and this is the established Sunnah of the Prophet (sal-Allaahu `alayhe wa sallam) who said: ((If I am (still) here next year, then certainly I shall fast the ninth (day of Muharram))), [(reported by) Muslim, Ahmad, Ibn Maajah, Ibn Abee Shaybah, at-Tahaawee, al-Bayhaqee and al-Baghawee]. Ibn 'Abbaass (radhi-yallaahu 'anhumaa) said: ((along with the tenth (day of Muharram))).

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

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Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Volume 10, Page 401, Fatwa No.13700

Fasting voluntary fasts whilst having days (outstanding) from Ramadhaan

Question: What is the ruling regarding the one who has days of fasting remaining from the month of Ramadhaan yet wishes to fast voluntary fasts or fast the day of 'Aashooraa. (tenth day of Muharram)? For example, he wants to fast both the tenth and eleventh days with the intention of making up (the missed fasts of Ramadhaan) and not the fast of the day of 'Aashooraa. Also, is it permissible for one to fast the day of 'Aashooraa., even if he has fasts to make up from the month of

Ramadhāan? And is it permissible for one who has days to make up from Ramadhāan to fast the Day of 'Aashooraa. and the day before it or the day after it, with the intention of making up (what he has missed)?

Response: He should not do the voluntary fast whilst he has a day or days to make up from Ramadhāan. Rather, he should begin by making up that which he has (outstanding) from Ramadhāan, then do the voluntary fast. Secondly, if he fasted the tenth and eleventh days of the month of Muharrām with the intention of making up that which he has (outstanding) from the days he did not fast in the month of Ramadhāan, then that is permissible and sufficient in making up two days from that which he has outstanding; For that which the Prophet (sal-Allaahu `alayhe wa sallam) said: ((The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended,...)).

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

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Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Volume 10, Page 401, Fatwa No.6774

Section Nine



Different issues regarding the fast

If one dies in Ramadhan, does he enter Paradise without questioning?

Question: The Prophet (sal-Allaahu `alayhe wa sallam) said: ((When Ramadhan arrives the doors of Paradise are flung open and the doors of Hellfire are slammed shut)). Does this mean that one who dies in Ramadhan enters Paradise without questioning?

Response: The situation is not as such. Rather, what this means is the doors of Paradise are flung open as an inspiration to the Muslims to make easy their entry (to Paradise). And the doors of Hellfire are shut to prevent the Believers from sins such that they do not enter (through) these doors. And this does not mean that one who dies in Ramadhan enters Paradise without questioning, rather those who (shall) enter Paradise without questioning are those whom the Messenger (sal-Allaahu `alayhe wa sallam) has described in his statement: ((They are the ones who do not steal, and do cauterise, and are not pessimistic, and in their Lord they put their trust)).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhan - Volume 2, Page 744, Fatwa No.754;

Fataawa ash-Shaykh Muhammad as-Saalih al-Uthaymeen - Volume 1, Page 561

What are the different categories/ranks in fasting?

Question: I have heard there are (different) categories/ranks in fasting, what is the truth of this statement? And is there a specific reward for each?

Response: By categories/ranks, if you mean obligatory (fard) and supererogatory (nafl), then this is correct. The obligatory is better than the supererogatory. As for the degree of excellence and reward, then the reward is with Allaah. With respect to those fasting, then here there is a big difference according to

what the person does whilst fasting with respect to adhering to good Islaamic manners and behaviour and lack of doing so. Also, according to that which he has in his heart in terms of sincerity (ikhlaas).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 744, Fatwa No.755;

Fataawa ash-Shaykh Muhammad as-Saalih al-Uthaymeen - Volume 1, Page 562

Does one who does not fast become a disbeliever (kaafir)?

Question: Is the one who does not fast, even though he is not ill or anything, become a kaafir, despite performing his (obligatory) prayers?

Response: One who does not fast because he rejects it's obligation then he is a kaafir by consensus. As for one who does not fast because he is lazy and negligent then he does not become a kaafir, however he is in great danger due to his leaving off a pillar from the pillars of Islaam upon which their obligation has been agreed.

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Fataawa Ramadhaan - Volume 2, Page 748, Fatwa No.759;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.6060

Fasting three days and nights in substitute for the thirty days of Ramadhaan

Question: Is it possible for a person to fast three days and nights in Ramadhaan, such that this becomes a substitute for (the) thirty days (of Ramadhaan)?

Response: This is not permissible and none of the people of knowledge (scholars) have said this. This is because the night is not the time for fasting, and he who does so is regarded as one who opposes the pure Sharee'ah by introducing something which Allaah has not legislated and as such ends up not fasting in Ramadhān without (a valid Islaamic) reason. Allaah (subhaanahu wa ta'aala) has legislated upon able and qualified Muslims to fast all of Ramadhān, and it is not sufficient to fast part of it in place of the rest.

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Fataawa Ramadhān - Volume 2, Page 749, Fatwa No.760;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.3089

The fast of one who does not pray

Question: We need to know the ruling about the fast of one who does not pray (obligatory prayers)?

Response: One who does not pray, (then) his fast is not correct and it is not acceptable from him. This is because the one who does not pray is a kaafir and apostate (murtad), as Allaah (subhaanahu wa ta'aala) says: {But if they repent, offer prayers perfectly and give zakaah, then they are your brethren in religion} [Soorah at-Towbah, Aayah 11]. And also the statement of the Prophet (sal-Allaahu `alayhe wa sallam): ((The agreement which is between us and them is the salaah, so he who leaves it has disbelieved)), and also His (sal-Allaahu `alayhe wa sallam) saying: ((Between the man and shirk and kufr is leaving the salaah)). And certainly this is the statement of the general Companions, if it is not a consensus amongst them. 'Abdullaah Ibn Shaqeeq (rahimahullaah) who was amongst the prominent Taabi'oon said: ((The Companions of the Prophet (sal-Allaahu `alayhe wa sallam)

did not see the leaving off of any actions to be kufr except the prayer)). And based upon this, if a person was to fast whilst he did not pray, then his fast is rejected and unacceptable and there is no benefit for him in front of Allaah on the Day of Judgement. And we say to him: Pray then fast, as for fasting and not praying then your fast is rejected because (any) act of worship is not acceptable from a kaafir.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 751, Fatwa No.763;
Fiqh al-Ibaadaat libni 'Uthaymeen - Pages 178-179

Not praying throughout the year until Ramadhaan

Question: We notice some of the Muslims neglecting their prayers throughout the months of the year, and when Ramadhaan arrives they hasten to (perform) the prayers and the fasting and reciting the Qur.aan, so how is their fast (what is the ruling) and what is your advice for them?

Response: Their fast is correct, since it is not associated with anything which spoils it. However, my advice to them is to fear Allaah (subhaanahu wa ta'aala) with regard to themselves, and to worship Allaah (subhaanahu wa ta'aala) according to that which has been legislated upon them at all (their respected) times with all their abilities. The person does not know when death will suddenly strike, and it is possible they are waiting for the month of Ramadhaan to arrive and do not (live to see it). Allaah (subhaanahu wa ta'aala) has not (specified) for his servants any limit except the death, as He (subhaanahu wa ta'aala) says: {And worship your Lord until there comes unto you the Hour that is certain} [Soorah al-Hijr, Aayah 99], i.e. until death approaches you, which is a certainty.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 752, Fatwa No.764;
al-Fataawa libni 'Uthaymeen - Kitaab ad-Da'wah - Volume 1, Page 187

Conversation between male and female on the telephone whilst fasting

Question: What is the ruling regarding the conversation between a male and a female on the telephone whilst fasting. And (what) if they themselves are engaged to each other?

Response: The conversation between a male and female on the telephone is not permissible for that which exists therein of fitnah (danger). And this is except for the female who is engaged to the one she is speaking to and the conversation is simply to understand (something) and for the sake (issues) of the engagement. However, that which is better and safer is for the male to speak to the female's walee (one in charge of her affairs). As for the conversation between the male and the female in other than the issue of engagement then it is not permissible for that which exists therein of extreme fitnah and fear for that which may lead to (something) dangerous (impermissible). And if this is whilst fasting, then it affects the fast by diminishing it (in reward), because that which is required from the one who is fasting is to protect his fast from that which breaches it and diminishes it. And how often is it that the moral and social problems are as a result of the telephone conversations between the males and the females! So that which is obligatory is for the walee's (ones in charge of the affairs) of the females to prevent them (from this) and oversee they don't fall into this danger.

Shaykh Ibn Fowzaan

Fataawa Ramadhān - Volume 2, Page 760, Fatwa No.773;

al-Muntaqaa min Fatawaa ash-Shaykh Saalih ibn Fowzaan - Volume 3, Pages 162-163

The superiority of the last ten nights of Ramadhān and the first ten days of Dhul-Hijjah

Question: Regarding the (first) ten (days and nights) of Dhul-Hijjah and the (last) ten (days and nights) of Ramadhān, which of the two are superior?

Response: The (first) ten days of Dhul-Hijjah are superior to the (last) ten days of Ramadhān and the last ten nights of Ramadhān are superior to the (first) ten nights of Dhul-Hijjah. As for the (last) ten nights of Ramadhān then they are the nights of activity (worship), which the Prophet (sal-Allaahu `alayhe wa sallam) used to spend them all awake (in worship). And within them is Laylatul-Qadar (the night of power) which is better than a thousand months. So whoever responds with other than this explanation then it is not possible he has adduced with the correct proof.

Shaykh al-Islām Ibn Taymiyyah

Fataawa Ramadhān - Volume 2, Page 763, Fatwa No.776;

Majmoo' Fataawa Shaykh al-Islām Ibn Taymiyyah - Volume 25, Page 287

Hunting in Ramadhān

Question: On one of the mornings of Ramadhān I went to the mountain where there were some game (animals). So I got hold of my rifle and shot some game to eat after breaking the fast. Is there any sin upon me or expiation for having done this (shooting these game). And is hunting game impermissible in the month of Ramadhān? And what should I do if there is anything required of me?

Response: One who kills game whilst fasting, then this does not affect his fast, so your fast is correct and there is no need for you to make it up, and there is no problem in hunting in Ramadhān. And with Allaah is the success, and may Allaah

send prayers and salutations upon our Prophet Muhammad and his family and his companions.

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Member: 'Abdullaah ibn Qu'ood.

Fataawa Ramadhaan - Volume 2, Pages 771-772, Fatwa No.787;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa' - Fatwa No.11583

Section Ten



The rulings pertaining to the night prayer and taraaweeh

Continuing to pray the taraaweesh (prayers)

Question: Whoever prays the taraaweesh (prayers) must he then continue to pray them throughout Ramadhaan?

Response: No! He does not have to continue (to pray them) because it is a recommended (sunnah) prayer in that if he prays them then he is rewarded and if he leaves them then he is not a sinner, however (in leaving them) he misses out on a lot of good as we have said (before).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 837, Fatwa No.831;
Fiqh al-Ibaadaat libni 'Uthaymeen - Pages 205-206

Drinking tea and coffee in-between the night prayer

Question: What is the ruling regarding drinking tea or coffee after the two units (rak'atayn) of the night prayer?

Response: That is permissible since the duration of the night prayer is long, and the elderly become extremely exhausted as do those who have accustomed themselves to taking tea and coffee as a means of energy. However, if there is no need (in doing so), then it is better to leave it.

And Allaah knows best.

Shaykh Ibn Jibreen

Fataawa Ramadhaan - Volume 2, Page 799, Fatwa No.802;
Fataawa as-Siyaam libni Jibreen - Page 177

The imaams elongating their supplication

Question: Some imaams in the masaajid, in Ramadhaan, elongate their supplication, and some of them shorten them, so what is correct?

Response: That which is correct is for it not to be excessive and nor to be short. So elongation which is difficult upon the people is forbidden. When news reached the Prophet (sal-Allaahu `alayhe wa sallam) that Mu'aadh Ibn Jabal (radhi-yallaahu 'anhu) elongated his prayer when he was with his people, the Prophet (sal-Allaahu `alayhe wa sallam) became so angry that he had not been angry in an exhortation similar to it before. And he said to Mu'aadh (radhi-yallaahu 'anhu): ((Are you a charmer O Mu'aadh?)). So that which is befitting is to shorten (the supplication) to that which has been reported (from the Prophet (sal-Allaahu `alayhe wa sallam)), or increase for there is no doubt that elongating is difficult for the people as it exhausts them especially the weak amongst them. Amongst the people there are those who are around him who do not wish to leave until before the imaam, so it becomes difficult for them to remain behind with the imaam. So my advice to my brothers the imaams is (to strike an even balance and) be between that which is long and that which is short. Just as it is befitting to leave them supplication sometimes such that the general (Muslims) to dont think the supplication is obligatory.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhāan - Volume 2, Page 832, Fatwa No.829;

al-Fataawa libni 'Uthaymeen - Kitaab ad-Da'wah - Volume 1, Pages 198-199

The imaams changing the tone of their voice

Question: Often some imaams in the masaajid attempt to soften the hearts of the people and affect them by changing the tone of their voices in the taraaweeh prayer and the Qunoot supplication. I have heard from some people who dislike this, so what is your opinion on this and may Allaah protect and preserve you?

Response: That which I see is that if this action is within the limits of the Sharee'ah, without excessiveness then there is no

problem with it. And because of this Abu Moosaa al-Ash'aree (radhi-yallaahu 'anhu) said to the Prophet (sal-Allaahu `alayhe wa sallam): ((If I knew you were listening to my recitation I would have adorned it for you)), i.e. beautified it. So if some people beautify their voices, or do so in a manner which softens the hearts then I do not see there is a problem in that, however, if this action is excessive as has been mentioned in the question, I feel this is being excessive and (thus) it is not befitting to do it.

And with Allaah is the Complete Knowledge.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Pages 832-833, Fatwa No.830;
al-Fataawa libni 'Uthaymeen - Kitaab ad-Da'wah - Volume 1, Pages 199-200

Completing the taraaweesh prayer or accompanying the janaazah

Question: Which of the two is better: Completing the taraaweesh prayer or accompanying the janaazah (the burial)?

Response: My opinion is that accompanying the burial is better because that can pass by and is not on-going. As for the taraaweesh then within it there is a possibility to make it up afterwards even by yourself. And there is no doubt that accompanying the deceased has been made incumbent upon the relatives of the deceased and its burial is fard kifaayah (a collective obligation which, if some of the Muslims carry out, then it relieves the rest of this obligation).

Shaykh Ibn Jibreel

Fataawa Ramadhān - Volume 2, Page 838, Fatwa No.833;
Fataawa as-Siyaam libni Jibreel - Page 176

**The ruling regarding the taraaweesh prayer on the night
(preceding) the `Eed day**

Question: With respect to the taraaweesh prayer on the night
(preceding) the `Eed day, is it to be completed or not?

Response: If the (sighting of the) moon has been confirmed on
the 30th night of Ramadhaan, then the taraaweesh prayer is not
(to be completed), and nor is the night prayer. And this is
because the taraaweesh prayer and the night prayer are
(specific) to Ramadhaan, so if the end of the month is
confirmed then they are not to be completed, so the people
depart from their masaaajid to their homes.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 842, Fatwa No.836;

al-Fataawa libni 'Uthaymeen - Kitaab ad-Da'wah - Volume 1, Pages 201-202

Section Eleven



**The excellence of the last ten nights of Ramadhāan and
Laylatul-Qadar**

The signs of Laylatul-Qadar

Question: What are the signs of Laylatul-Qadar (the night of power)?

Response: From amongst the signs of laylatul-Qadar is that it is a calm night and the believer's heart is delighted and at peace with it, and he becomes active in doing good actions, and the sun on the following morning rises clearly without any rays.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 852, Fatwa No.841;

Fataawa ash-Shaykh Muhammad as-Saalih al-Uthaymeen - Volume 1, Page 563

Distinguishing a particular night with worship

Question: Some people seek laylatul-Qadar so they active by offering their prayers and other forms of worship whilst they do not do likewise on other nights in Ramadhān, so is this in accordance with that which is correct?

Response: No! It is not in accordance with that which is correct, for certainly laylatul-Qadar changes. So it could be on the night of the twenty seventh, and it could be on any other night as has been indicated in many ahaadeeth. It has been confirmed that the Prophet (sal-Allaahu `alayhe wa sallam) said: ((In that particular year laylatul-Qadar was revealed on the night of the twenty first)). Therefore it is not befitting for a person to specify his stand (in prayer) on a particular night or distinguish a night which he yearns to be laylatul-Qadar (likewise). (Rather) striving in all of the last ten nights is from the guidance of the Prophet (sal-Allaahu `alayhe wa sallam), since when the last ten nights arrived he would tighten his waist belt and awaken his family and used to spend them all awake (in worship). So that which is befitting for the prudent

believer is to strive in all of the last ten nights such that the reward does not pass him by.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 855, Fatwa No.844;

Fiqh al-Ibaadaat libni 'Uthaymeen - Page 207

Section Twelve



The rulings pertaining to I'tikaaf

The good and desired actions (specified) for Ramadhaan

Question: What are the good and desired actions (specified) for the blessed month of Ramadhaan?

Response: The good and desired actions (specified) for Ramadhaan are many, amongst them (are): Taking care in performing that which Allaah has made obligatory in Ramadhaan and (the) other (months) from the salaah (prayer) and the fasting. After that, increasing in the supererogatory (actions) from:

- reading the Qur.aan;
- (performance of) the taraaweeth prayer;
- (performance of) the tahajjud (night) prayer;
- giving charity;
- i'tikaaf (seclusion in the masjid to worship Allaah);
- increasing in (the) remembrance (of Allaah);
- reciting subhaan-Allaah (glory be to Allaah), laa-ilaaha ill-Allaah (there is none truly worthy of worship except Allaah), Allaahu Akbar (Allaah is the Greatest);
- sitting in the masjid for the purpose of worship;
- protecting the fast from (all) that may invalidate it;
- keeping away from impermissible and disliked speech and actions.

Shaykh Ibn Fowzaan

Fataawa Ramadhaan - Volume 2, Page 741, Fatwa No.751;

al-Muntaqaa min Fatawaa ash-Shaykh Saalih Ibn Fowzaan - Volume 3, Fatwa No.156

The conditions of i'tikaaf

Question: What are the conditions of i'tikaaf, and is fasting one of them? Is it permissible for the person in i'tikaaf to visit a sick person, answer an invitation, fulfil some of his family's needs, or go to work?

Response: I'tikaaf is prescribed in a masjid in which the congregational prayer is established. If the person in i'tikaaf is from those upon whom Friday prayers are obligatory and the length of his i'tikaaf includes a Friday, then it is better to be in a masjid in which Friday prayers are established. Fasting is not (a) necessary (part of it). The sunnah is that he does not visit the sick during his i'tikaaf and that he does not answer the invitation, nor fulfil the needs of his family. He should not witness the funeral (by following it) and he should not go to work outside the masjid. This is due to what has been authenticated on the authority of 'Aa.ishah (radhi-yallaahu `anhaa) that she said: ((the sunnah for he who is in i'tikaaf is that he does not visit the sick nor witness a funeral, nor touch a woman (his wife), nor have intercourse with her nor leave to fulfil a need except that which is necessary)).

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (sal-Allaahu `alayhe wa sallam) and his family and his companions.

The Permanent Committee for Islaamic Research and Fataawa, comprising:

Head: Shaykh 'Abdul 'Azeez ibn Abdullaah ibn Baaz;

Deputy Head: Shaykh 'Abdur-Razzaaq 'Afeefee;

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Fataawa Ramadhāan - Volume 2, Page 862, Fatwa No.848;

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Fatwa No.6718

Does i'tikaaf have a fixed time or is it restricted to Ramadhāan?

Question: Does i'tikaaf have a fixed time or is it restricted to Ramadhāan, or is it permissible in other than Ramadhāan?

Response : What is prescribed is that it should be in Ramadhāan only. This is because the Prophet (sal-Allaahu `alayhe wa sallam) did not make i'tikaaf in other than Ramadhāan, except what he (sal-Allaahu `alayhe wa sallam) did in Shawwaal, after having left doing i'tikaaf in Ramadhāan one year, and so did it in Shawwaal. Yet if a person was to make i'tikaaf in other than Ramadhāan it would be permissible, because 'Umar (radhi-yallaahu 'anhu) asked the Prophet (sal-Allaahu `alayhe wa sallam) saying: "I vowed to do i'tikaaf for a night or a day in the Masjid al-Haraam." The Messenger of Allaah (sal-Allaahu `alayhe wa sallam) said: "Fulfil your vow."

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhāan - Volume 2, Page 864, Fatwa No.851;
Fiqh al-Ibaadaat libni 'Uthaymeen - Page 208

Ruling of i'tikaaf

Question: What is the ruling of i'tikaaf, and is it permissible to do it in other than the masaajid (plural of masjid)?

Response: I'tikaaf is sunnah (recommended but not obligatory), and is not correct except in the masaajid.

Firstly: Because Allaah the Majestic the High said: {...while you are in i'tikaaf in the masaajid} [Soorah al-Baqarah, Aayah 187]. He also said {...that they should purify My House for those who circumambulate it and make i'tikaaf in it} [Soorah al-Baqarah, Aayah 125]. The "House" is the Masjid al-Haraam (in Makkah). Secondly: If he were to make i'tikaaf in other than the masaajid, it would lead him to missing prayers with the congregation of Muslims in the masaajid and leaving it is a

great sin. Or it would lead him to frequently go to the prayer, and his frequent leaving, going and coming contradicts the i'tikaaf, because the i'tikaaf is that the one doing it attaches himself (to the place of his i'tikaaf).

Shaykh Ibn Jibreen

Fataawa Ramadhan - Volume 2, Page 869, Fatwa No.855;

Fataawa as-Siyaam libni Jibreen - Page 111

When a person in i'tikaaf leaves his i'tikaaf

Question: When does a person leave i'tikaaf, is it after sunset on the night prior to `Eed or after Fajr on the day of `Eed?

Response: The person in i'tikaaf leaves i'tikaaf once Ramadhan finishes and it finishes as the sun sets the night prior to `Eed. He enters i'tikaaf at sunset (prior) to the 20th day of Ramadhan. This is so as the last ten (nights) of Ramadhan start from sunset of the night (prior) to the 20th day of Ramadhan and ends at sunset of the night (prior) to `Eed.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhan - Volume 2, Page 872, Fatwa No.859;

Fataawa ash-Shaykh Muhammad as-Saali al-'Uthaymeen - Volume1, Page 551

Father does not allow him to do i'tikaaf for inconvincing reasons

Question: What is the ruling of the person whose father did not allow him to do i'tikaaf for unconvincing reasons?

Response: I'tikaaf is sunnah (recommended) and righteousness to parents is obligatory, and a recommended act does not override an obligation. It does not contradict the obligation in anyway because the obligation takes precedence over it. Allaah the most High said in a hadeeth qudsi: "My

servant does not come closer to Me with something more beloved to Me than that which I have obligated upon him." So, if your father orders you not to do i'tikaaf, and mentions reasons that mean you do not do i'tikaaf due to his need of you during that time, then the father is the one to weigh that up not you. This is because the scale you have may be unjust and inaccurate. This is because you desire to do i'tikaaf, so you do not consider these excuses as justifiable whereas your father considers them justifiable. So what I advise you is not to make i'tikaaf. Yes, if your father said not to make i'tikaaf without mentioning any just reason for that, you would not be obliged to obey him in this case, as you are not obliged to follow him in a matter which in disobeying him would not cause any harm to him and in obeying him would cause disadvantage to you.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 878, Fatwa No.866;

Fataawa ash-Shaykh Muhammad as-Saalih al-'Uthaymeen - Volume 1, Pages 551-552

Section Thirteen



The rulings pertaining to Zakaatul-Fitr

The ruling of Zakaatul-Fitr

Question: Is Zakaatul-Fitr obligatory or (just) recommended? And upon whom is it obligatory?

Response: Zakaatul-Fitr is obligatory upon the Muslims because the Prophet (sal-Allaahu `alayhe wa sallam) legislated it upon the male and the female and the young and the old. And he specified it to be one saa' of food or dates or barley or raisins or cheese (one saa' is equal to four mudd, and one mudd is equal to the amount held by cupping the two hands together. It is a measure by volume and not by weight). And he commanded that it be discharged before the people leave to perform the `Eed prayer. So it is a Prophetic obligation which has been legislated for the last part of Ramadhān as a purification for the fasting one from any mistake or sexual intercourse (which may have come to pass). And it is food for the needy such that they do not have to wander around asking (begging).

And with Allaah is the success.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 2, Page 902, Fatwa No.885;
Fataawa as-Siyaam libni Jibreen - Page 188

The basis for Zakaatul-Fitr being legislated

Question: What is the basis for the legislation of Zakaatul-Fitr?

Response: The basis for it being legislated are the authentic ahaadeeth of the Prophet (sal-Allaahu `alayhe wa sallam). Such as the hadeeth of 'Abdullaah Ibn 'Umar (radhi-yallaahu 'anhumaa) who said: ((The Prophet (sal-Allaahu `alayhe wa sallam) legislated Sadaqatul-Fitr - or he said Ramadhān - upon the male and the female, the free (person) and the slave a saa' of dates (one saa' is equal to four mudd, and one mudd

is equal to the amount held by cupping the two hands together. It is a measure by volume and not by weight)...), (and) the hadeeth (goes on). And some of the scholars have deduced it being legislated by the statement of Allaah (subhaanahu wa-ta'aala): {Indeed whosoever purifies himself shall achieve success}, [Soorah al-A'laa, Aayah 14]. So they have expounded {purifies himself} to (mean) Zakaatul-Fitr.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 2, Page 903, Fatwa No.886;
Fataawa as-Siyaam libni Jibreen - Page 185

The ruling for denying Zakaatul-Fitr

Question: What is the ruling for denying Zakaatul-Fitr and how is the denier to be dealt with?

Response: It's denial is not permissible (muḥarrām)! Because it is egressing from that which the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) has legislated, as has just preceded from the hadeeth of Ibn 'Umar (radhi-yallaahu 'anhumaa) (who said): ((The Prophet (sal-Allaahu `alayhe wa sallam) legislated Zakaatul-Fitr...), and it is known that leaving off that which is obligatory is not permissible (ḥaraām), and in (doing so) is sin and disobedience.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 903, Fatwa No.887;
Fiqh al-Ibaadaat libni 'Uthaymeen - Page 213

The ruling regarding forgetting to discharge the Zakaatul-Fitr

Question: What is the ruling regarding the one who had not discharged the Zakaatul-Fitr until during the ('Eed) khutbah (sermon) after the 'Eed prayer, and that is because he had forgotten?

Response: Discharging the Zakaatul-Fitr before the ('Eed) prayer is obligatory, and whoever forgets then there is nothing upon him except to discharge it after that. This is because it is an obligation so it is upon him to discharge it when he remembers, and it is not permissible for anyone to intentionally delay it until after the 'Eed prayer according to the most correct of the two opinions. This is because the Messenger (saw) commanded the Muslims to discharge it before the 'Eed prayer.

Shaykh Ibn Baaz

Fataawa Ramadhān - Volume 2, Pages 931-932, Fatwa No.914;
Majmoo' Fataawa Samaahatu ash-Shaykh 'Abdul Azeez Ibn 'Abdullaah Ibn Baaz - Volume 3, Page 101

Failing to discharge the Zakaatul-Fitr before the 'Eed prayer

Question: If one does discharge the Zakaatul-Fitr before the 'Eed prayer, is he relieved (of this obligation)?

Response: One who does discharge the Zakaatul-Fitr before the 'Eed prayer then he is a sinner and he is not relieved (of this obligation), rather he must discharge it afterwards.

Shaykh Ibn Jibreen

Fataawa Ramadhān - Volume 2, Page 932, Fatwa No.915;
Fataawa as-Siyaam libni Jibreen - Page 187

Dispatched Zakaatul-Fitr to my country

Question: I dispatched the Zakaatul-Fitr, specifically pertaining to myself, to my family so that they can discharge it in my country. Is this action correct?

Response: (This is) not a problem, (and) you shall be rewarded inshaa.-Allaah. Discharging it in your area is better, so that you discharge it to the needy in the area in which you reside, and this is better. However, if you dispatched it to your family to discharge it to the needy in your country then that is not a problem.

Shaykh Ibn Baaz

Fataawa Ramadhān - Volume 2, Page 941, Fatwa No.929;

Majmoo' Fataawa Samaahatu ash-Shaykh 'Abdul Azeez Ibn 'Abdullaah Ibn Baaz - Volume 3, Page 97

The payment of Zakaatul-Fitr in money

Question: Is it permissible to discharge the obligation of Zakaatul-Fitr on the first day of Ramadhān? And is it permissible to distribute it in money?

Response: As for the discharging of it on the first day of Ramadhān - there is Ikhtilaaf (difference of opinion among the scholars) about it. The most correct opinion is that it's not permissible, because it is called Zakaatul-Fitr, and al-Fitr (ending of the fast) does not occur except at the end of the month. Also, the Messenger of Allaah [sal-Allaahu `alayhe wa sallam] ordered that it be discharged before the people go out to the Prayer (Salaatul-'Eed). Along with that, the companions (Sahaabah) used to give out the Zakaatul-Fitr one or two days before the 'Eed. As for discharging the Zakaatul-Fitr in MONEY, this is a point of Ikhtilaf (difference among the scholars). And the correct opinion - as I see it - is that it is not discharged except by (distribution of) FOOD. This is because Ibn 'Umar [radhi-yallaahu 'anhumaa] said: "The Messenger of Allaah [sal-Allaahu `alayhe wa sallam] made obligatory (the payment of) Zakaatul-Fitr from a Saa' of dates or a Saa' of barley..." (Bukhaaree 2:579), (One Saa' is equal to four (4) Mudd, and one (1) Mudd is equal to the amount held by cupping the two hands together. It is a measure by volume not

by weight). Abu Sa'eed Al-Khudree [radhi-yallaahu 'anhu] said: "We used to distribute it (Zakaatul-Fitr) in the time of the Messenger of Allaah [sal-Allaahu `alayhe wa sallam] as one saa' of food, and our food was dates and barley and raisins and cottage cheese..."(Bukhaaree 2:582). So, it becomes clear from these two hadeeth that it (Zakaatul-Fitr) is not discharged except from FOOD. And the distribution of it in food displays it openly and shows it, and all of the members of the family know about it. In this way, there is an exhibition or manifestation of this aspect of the religion. As for discharging it in money, this causes it to be concealed (unseen), and perhaps the person may favor himself, by discharging it in money, and thus reduce its amount. (As the amount would differ if we compare the value of one saa' of dates to one saa' of barley for example. Since a saa' of barley is about 7 riyals (\$2.00), while a saa' of dates ranges -according to quality - from 25 riyals (\$7.00) for a lesser quality to 42 riyals (\$12.00) for a medium quality, to 175 riyals (\$49.00) for the best quality per saa'.)Therefore, strictly following the Law (al-Qur'aan and Sunnah) is best and it is blessed. Someone might argue that the distribution of food doesn't benefit the poor. (But, we say) the poor person - if truly poor - must definitely benefit from the food.

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhān - Volume 2, Page 935, Fatwa No.921;

Fataawa ash-Shaykh Muhammad as-Saalih al-'Uthaymeen - Volume 1, Page 463

Question: Is it permissible to discharge Zakaatul-Fitr in money? - with mention of the evidences

Answer: Zakaatul-Fitr is not permissible except (to be paid) from FOOD. And it is not allowed to discharge its value in money. This is because the Prophet (sal-Allaahu `alayhe wa sallam) made it obligatory (to be discharged) from a saa' of dates or a saa' of barley. Abu Sa'eed Al-Khudree [radhi-yallaahu 'anhu] said: "We used to discharge it (Zakaatul-Fitr) in the time of the Prophet [sal-Allaahu `alayhe wa sallam] as a

saa' of FOOD..."). (Bukhaaree 2:582) Therefore, it is not lawful for anyone to discharge Zakaatul-Fitr from money (dirhams) or clothing or household furnishings. Instead, that which is obligatory is to discharge it in what Allaah has made obligatory on the tongue of the Prophet (sal-Allaahu `alayhe wa sallam). There is no consideration (weight) for the Istihsaan [viewing of something to be good, without basis from the legal sources of Qur'aan and Sunnah] of those of the people who viewed the giving of money as a good thing. The Law (Sharee'ah) does not follow (i.e. it is not secondary to) the opinions of people. No, it (the Law) is from the One Who is Wise, Knowing -Allaah (subhaanahu wa-ta'aala) - The Mighty, The Glorious, The Most Knowing, The Most Wise. So, if that which has been made obligatory by the tongue of Muhammad r is a saa' of food, then it is not permissible to bypass (skip over) that, no matter what our intellects make us to view as being good. Instead, it is a must that the human being question and suspect his intellect and views if it conflicts with, or contradicts, the law of Allaah.

Shaykh Ibn al-'Uthaymeen

Question: What is the ruling in the case of someone compelled to discharge Zakaatul-Fitr by money? And does it fulfill for him his obligation?

Answer: It appears to me that if someone is compelled to discharge the Zakaatul-Fitr by money, then he should give them the money, and not openly disobey those in authority. But, as far as that which is between him and Allaah, he should discharge what he has been commanded by the Prophet (sal-Allaahu `alayhe wa sallam) to discharge. So, he should discharge a saa' of food as the Prophet (sal-Allaahu `alayhe wa sallam) commanded. Their compelling you to discharge it from money is compulsion to do something which Allaah has not legislated. In that case, you must fulfill what you believe to be obligatory.

Shaykh Ibn al-'Uthaymeen

Question: Is it permissible to discharge Zakaatul-Fitr from meat? Some of the desert dwellers don't have food to distribute for Zakaatul-Fitr, so is it permissible for them to slaughter some of their animals and distribute it to the poor?

Answer: This is not correct, because the Prophet (sal-Allaahu `alayhe wa sallam) made it obligatory to give one saa' of food, while meat is measured by weight (not by volume). Ibn 'Umar (radhi-yallaahu 'anhumaa) said: "The Messenger of Allaah (sal-Allaahu `alayhe wa sallam) made obligatory the Zakaatul-Fitr as a saa' of dates or a saa' of barley..."(Bukhaaree 2:579). And Abu Sa'eed al-Khudree (radhi-yallaahu 'anhu) said: "We used to discharge it (Zakaatul-Fitr) in the lifetime of the Prophet (sal-Allaahu `alayhe wa sallam) as a saa' of food, and our food was dates, and barley, and raisins and cottage cheese "(Bukhaaree 2:582). For this reason, the strongest opinion of the sayings of the scholars is that Zakaatul-Fitr is not fulfilled by paying (distributing of) money, nor clothing, nor furnishings (furniture). There is no weight to the sayings of those who say that Zakaatul-Fitr is fulfilled by payment of money; this being so because as long as we have in front of us a text of the Prophet (sal-Allaahu `alayhe wa sallam) then there is no opinion (in the matter) after his, nor accepting as good what the intellect considers good while negating the Law (the Qur'aan and Sunnah). Allaah (subhaanahu wa-ta'aala) will not ask us about the opinion of so and so on the day of Resurrection. He will only question us about the saying of the Messenger (sal-Allaahu `alayhe wa sallam) as in His (Allaah's (subhaanahu wa-ta'aala)) saying: {And (remember) the Day (Allaah) will call to them and say: what answer gave you to the Messengers?}, [Soorah al-Qasaas, Aayah 65]. Just imagine yourself standing before Allaah on the day of Resurrection while it had been made obligatory on you to fulfill the payment of Zakaatul-Fitr from Food. Will it be possible, if you are asked on the day of Resurrection: How did you answer the Messenger of Allaah [sal-Allaahu `alayhe wa sallam] in reference to the obligation of this charity? Will it be possible for you to defend yourself and say: By Allaah! this is the opinion of

so and so, and this is the opinion of such and such? The answer: No! and even if you said that, it would not benefit you (at all). The truth, without doubt, is that Zakaatul-Fitr is not accepted except from FOOD; and any food which is the staple food of the country fulfills this obligation. If you see the opinions of the scholars in this issue, you will see that they are on two extremes and one in the middle. One (extreme) side says: Pay it (Zakaatul-Fitr) from food or pay it from cash (money). The other (extreme) side says: Don't pay it from money, and don't pay it from food except five types only, that is : wheat, dates, barley, raisins, cottage cheese. These two opinions are the extreme opposite of each other. As for the middle opinion, it says : Pay it (Zakaatul-Fitr) from every food which the people are fed from, and not from that which the people are not fed from. So, pay it from wheat, dates, rice, pearl millets (dukhn), corn - and whatever is similar to that, - even to the extent if we accepted the idea that there is a place where the staple food of the people is meat, then we would pay it from meat. Based on this, it becomes clear that what the questioner mentioned about the people of the desert giving meat in place of (a saa' of those staple items which are normally given as) Zakaatul-Fitr, does not fulfill the obligation of Zakaatul-Fitr.

Shaykh Ibn al-'Uthaymeen

Section Fourteen



The rulings pertaining to 'Eed al-Fitr

That which is recommended for the day of `Eed al-Fitr

Question: What is recommended for us to do on the day of `Eed al-Fitr?

Response: On the day of `Eed al-Fitr the Muslims display their joy at completing the fasting and the standing (the night prayer) and all other forms of worship. For certainly that is amongst the greatest blessings which Allaah has granted his servants. So they begin firstly by reciting the takbeer (the saying of: Allaahu Akbar (Allaah is the Greatest)) on the night before the `Eed (continuing) until the following day before the (`Eed) prayer. Then they leave first thing in the morning to perform this worship which is the `Eed prayer in a specific manner. And this takes place outside the town (in an open officially designated area) with both men and women in attendance. Then they return (full of) joy and happiness at this blessing and begin exchanging greetings and well-wishing (each other) and they visit each other eating (throughout) the day as a sign of the end of this act of worship (fasting).

Shaykh Ibn Jibreen

Fataawa Ramadhāan - Volume 2, Page 947, Fatwa No.934;
Fataawa as-Siyaam libni Jibreen - Page 181

What a Muslim says once the moon of Shawwaal has been sighted

Question: We would like to know what a Muslim says once the moon of Shawwaal has been sighted (up until) before the `Eed prayer?

Response: That which is befitting is to increase in (reciting) the takbeer (the saying of: Allaahu Akbar (Allaah is the Greatest)), and the tahleel (the saying of: laa ilaaha ill-Allaah (there is none truly worthy of worship except Allaah)), and the tahmeed (the saying of al-hamdu-lillaah (all Praise is for Allaah)), for that which Allaah (tabaarak wa ta'aala) (mentions): {and that

you must magnify Allaah for having guided you so that you may be grateful} [Soorah al-Baqarah, Aayah 185].

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 947, Fatwa No.935;
Fiqh al-Ibaadaat libni 'Uthaymeen - Page 215

The wording of the takbeer and the tahmeed

Question: What is the wording of the takbeer and the tahmeed?

Response: That one says: ((Allaahu Akbar Allaahu Akbar laa ilaaha ill-Allaah, wallaahu Akbar Allaahu Akbar wa lillaahil-Hamd)), or one says: ((Allaahu Akbar Allaahu Akbar Allaahu Akbar laa ilaaha ill-Allaah, Allaahu Akbar Allaahu Akbar Allaahu Akbar wa lillaahil-Hamd)).

Shaykh Ibn al-'Uthaymeen

Fataawa Ramadhaan - Volume 2, Page 948, Fatwa No.936;
Fiqh al-Ibaadaat libni 'Uthaymeen - Page 216

Women leaving for the `Eed al-Fitr prayer

Question: Is it permissible for the woman to leave (the home) for the `Eed al-Fitr prayer?

Response: Yes! It has been legislated to leave (the home) for the `Eed prayer and it has (also) been confirmed (likewise) for the women. And it is (mentioned) in Saheeh al-Bukhaaree and Saheeh Muslim on the authority of Umm 'Atiyyah (radhiyallaahu `anhaa) who said: ((We were commanded to leave (our homes) on the day of `Eed, even the virgin from behind her veil/screen, even the the menstruating (woman), so they would recite the takbeer and supplicate seeking the blessing of that day and it's purification)).

Shaykh Ibn Jibreen

Fataawa Ramadhaan - Volume 2, Page 948, Fatwa No.937;
Fataawa as-Siyaam libni Jibreen - Page 181

What to do when `Eed coincides with Friday

Question: If any of the two `Eeds fall on a Friday (Jumu'ah), do you pray the Jumu'ah (prayer) with its khutbah on that day or not?

Response: That which is legislated for the Muslims if the `Eed coincides with Friday is to pray the `Eed prayer and the Jumu'ah prayer in the masaa'id (plural of masjid) where the Jumu'ah prayer is (normally) held. And it is permissible for one who attended the `Eed prayer to leave off the Jumu'ah and instead perform the Zuhr prayer.

Shaykh Ibn Baaz

Majmoo' Fataawa Samaahatu ash-Shaykh Ibn Baaz - Volume 4, Page 504, Fatwa No.556

What to do when `Eed coincides with Friday

Question: ...he gave a fatwa that the Jumu'ah and Zuhr prayer are "dropped" (not obligatory) if one attended the `Eed prayer whether it is the imaam or (any of) the congregation,...

Response: If the `Eed coincides with Friday, then attendance to the Jumu'ah prayer for anyone who attended the `Eed prayer is "dropped" (not obligatory) except for the imaam. For certainly he is not relieved of this obligation except if the people do not gather for the Jumu'ah (prayer).

The Permanent Committee for Islaamic Research and Fataawa, comprising:

Head: Shaykh 'Abdul 'Azeez ibn Abdullaah ibn Baaz;

Deputy Head: Shaykh 'Abdur-Razzaaq 'Afee'ee;

Member: Shaykh 'Abdullaah ibn Qu'ood

Fataawa al-Lajnah ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa. - Volume 8, Page 179, Fatwa No.2140

Glossary of Technical Terms



Aakhirah	<i>the Hereafter.</i>
'Aalim (pl. 'Ulamaa.)	<i>learned religious scholar.</i>
'Aashooraa	<i>the 10th day of Muharram (the first month of the Islaamic calendar).</i>
Aayah (pl. Aayaat)	<i>a section of the Qur'aanic text often referred to as a verse. It is also the smallest unit of revelation.</i>
'Adalah	<i>justice, uprightness of character.</i>
Adhaan	<i>the call to prayer pronounced loudly to indicate that the time of prayer has entered.</i>
'Adl	<i>justice, upright and just.</i>
Ahlul-Kitaab (People of the Book)	<i>term used collectively to refer to the Jews and Christians, to whom the Towraat (Tawrah) and the Injeel (Gospel) were revealed respectively.</i>
Al-Kabaa'ir	<i>the major sins.</i>
Allaah	<i>the Creator of the Universe. Allaah (subhaanahu wa ta'aala) is singular and is not human nor part of a Trinity, as in Christianity.</i>
Allaahu Akbar	<i>literally means "Allaah is the Greatest".</i>
Allaahul-Musta'aan	<i>literally means "Allaah's assistance is sought"</i>
Al-Hamdu-Lillaah	<i>literally means "All Praise be to Allaah".</i>
Al-Masjid Al-Aqsaa	<i>the masjid in Al-Quds (Jerusalem), which is the third holiest masjid in Islaam.</i>
Al-Masjid An-Nabawee	<i>the Prophet's masjid in Madeenah, which is the second holiest masjid in Islaam.</i>
Al-Masjid Al-Haraam	<i>the grand masjid in Makkah, which is the holiest masjid in Islaam.</i>
'Amal	<i>act, practice, precedent.</i>
'Aqeedah	<i>creed, belief, way of thinking.</i>

'Aqeeqah	<i>the sacrificing of two sheep for a boy or one sheep for a girl on the occasion of their birth, as a token of gratitude to Allaah for His favours.</i>
'Aql	<i>intellect, rationality, reason.</i>
'Arafah (pl. 'Arafaat)	<i>the open plains south-east of Makkah where the pilgrims gather on the 9th day of Dhul-Hijjah as per the rites of the Hajj.</i>
'Asr, Salaat al-	<i>late afternoon prayer. The third of the obligatory five daily prayers.</i>
Athar (pl. Aathaar)	<i>deeds and precedents of the Companions of the Prophet (sal-Allaahu 'alayhe wa sallam).</i>
'Awrah	<i>reference to the portions of a person's body that are to be covered properly. Under different circumstances, a person's 'awrah will be different. For example, for women, their 'awrah in the prayer when no men are around is different from their 'awrah when they go out in public which is yet different from their 'awrah when they perform the Hajj or the 'Umrah.</i>
Baatil	<i>null and void.</i>
Baqee'	<i>the graveyard of the people of Madeenah, close to the Prophet's masjid. A number of the Prophet's (sal-Allaahu 'alayhe wa sallam) wives and daughters are buried there, including many thousands of his companions.</i>
Bid'ah	<i>an innovation in the religion of Islaam. This is to be detested and rejected.</i>
Bismillaahir-Rahmaanir-Raheem	<i>literally means "In the name of Allaah the Most Gracious, the Most Merciful".</i>
Dajjaal	<i>great liar or deceiver. The one-eyed beast popularly known as the Anti-Christ.</i>
Daleel (pl. Adillaah)	<i>proof, indication, evidence.</i>
Da'wah	<i>missionary work to invite all people to worship Allaah as one without associating any partners with Him, in short - Islaam.</i>
Deen	<i>way of life, religion.</i>
Duhaa	<i>the forenoon. Also time for the voluntary prayer.</i>
Dhul-Qi'dah	<i>eleventh month of the Islaamic Hijrah year.</i>
Dhul-Hijjah	<i>twelfth month of the Islaamic Hijrah year.</i>

Diyah (pl. Diyaat)	<i>blood-money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim.</i>
Du'aa	<i>prayer, supplication.</i>
Dunyaa	<i>this world.</i>
'Eed al-Fitr and 'Eed al-Adhaa	<i>two Islaamic festivals. The first occurs at the end of the fasting month of Ramadhaan, whilst the second occurs at the end of the Hajj.</i>
Fajr, Salaat al-	<i>pre-dawn prayer. The first of the obligatory five daily prayers.</i>
Faqeeh (pl. Fuqahaa.)	<i>jurist, one who is learned in fiqh.</i>
Faraa'id	<i>fixed share prescribed for distribution of the wealth of the deceased amongst the relatives.</i>
Fardh	<i>obligatory, obligation.</i>
Fardh 'ayn	<i>personal obligation.</i>
Fardh kifaayah	<i>collective obligation.</i>
Fatwa (p. Fataawa)	<i>legal ruling based upon the Qur.aan and the Sunnah, passed by a Scholar in response to a question.</i>
Fiqh	<i>Islaamic jurisprudence.</i>
Fitnah	<i>translates to civil strife, war, riot, or satanic act.</i>
Ghusl	<i>"major ritual purification", the complete ritual washing of the body. It is required, for example, after sexual intercourse or after a woman has completed her menses.</i>
Hadath Akbar	<i>the major impurity, i.e. after sexual relations or fluid discharge.</i>
Hadath Asghar	<i>the minor impurity, i.e. passing wind, urine or stools.</i>
Hadd (pl. Hudood)	<i>limit, prescribed penalty.</i>
Hadeeth (pl. Ahaadeeth)	<i>literally means "sayings" and could refer to the recorded quotes of anyone. Usually, it is the title given to the collection of recorded words, actions and tacit approvals of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) which serve as an explanation of the meaning of the Noble Qur.aan.</i>
Hajj	<i>the "major pilgrimage". The once in a lifetime obligation (only if one possesses the means) of pilgrimage to Makkah, made up of specified rites performed between the 8th to the 13th day of Dhul-Hijjah (eleventh month of the Islaamic year). It is one of the five pillars of Islaam.</i>

Halaal	<i>that which is lawful/permissible in Islaam.</i>
Haraam	<i>that which is unlawful/forbidden in Islaam.</i>
Hasan	<i>an acceptable Hadeeth although it does not reach the level of authenticity of a Saheeh Hadeeth. It is still considered an authority in Islaamic Law.</i>
Hayaa	<i>'modesty', 'self-respect', 'bashfulness', 'honour', etc. It is of two kinds: good Hayaa - is to be ashamed to commit a sin which Allaah (subhaanahu wa ta'aala) and His Messenger (sal-Allaahu 'alayhe wa sallam) have forbidden: bad Hayaa - is to be ashamed to do that which Allaah (subhaanahu wa ta'aala) and His Messenger (sal-Allaahu 'alayhe wa sallam) have ordered.</i>
Hijaab	<i>a reference to the proper dress of a Muslim woman which covers her completely.</i>
Hijaamah	<i>cupping.</i>
Hijrah	<i>the Prophet Muhammad's (sal-Allaahu 'alayhe wa sallam) migration from Makkah to Madeenah, signifying the beginning of the Islaamic calendar.</i>
'Iddah	<i>the woman's waiting period following dissolution of marriage either by death (of her husband) or divorce.</i>
Iftaar	<i>breaking the fast.</i>
Ihraam	<i>the inviolable state of either Hajj or 'Umrah. In this state, one is not allowed to perform certain acts that on another occasions are permissible.</i>
Ijmaa'	<i>consensus of opinion.</i>
Ijtihaad	<i>the effort a jurist makes in order to deduce the law, which is not self-evident, from its sources.</i>
Imaam	<i>a religious scholar or one who leads the congregational prayers.</i>
Inshaa-Allaah	<i>literally means, "If Allaah wills".</i>
Iqaamah	<i>a call indicating the prayer is about to begin.</i>
'Ishaa. Salaat al-	<i>night prayer. The fifth of the obligatory five daily prayers.</i>
Islaam	<i>literally means "Total submission to the Will of Allaah". In this context, Islaam is the only religion recognised by Allaah. Its message (There is none truly worthy of worship except Allaah) was the same Message delivered by all Prophets.</i>

Ramadhāan Fatawaa

This divine religion was completed with revelations in the form of the Noble Qur'aan given to the last Prophet Muhammad (sal-Allaahu 'alayhe wa sallam).

Istihāadhah	<i>This is a prolonged or continuous flow of blood from the vagina or a flow of blood of outside of the monthly menses.</i>
Istikhaarah, Salaat al-	<i>When a person has a choice between doing a particular (permissible) act, he asks Allaah (subhaanahu wa ta'aala) to guide him to that act if it is better for him and to take him away from that act if it is not good for him, and to bring him what is good for him. This is done by performing two rak'ahs of voluntary prayer and then making a special supplication afterwards.</i>
Istisqaa, Salaat al-	<i>the prayer invoking Allaah (subhaanahu wa ta'aala) for rain. It is followed by a khutbah.</i>
I'tikaaf	<i>seclusion in a masjid for the purpose of worshipping Allaah only. Commonly practised during the last ten days and nights of Ramadhāan.</i>
Jahannam	<i>hell.</i>
Jamaa'ah (pl. Jamaa'aat)	<i>congregation, group, party.</i>
Janaabah	<i>the major state of impurity, after having had sexual relations or sexual discharge through whatever means, i.e. a wet dream. In this state, ghusl is obligatory, if unable to do so, then tayammum will temporarily suffice.</i>
Jannah	<i>paradise.</i>
Jihaad	<i>to strive hard, or to fight to defend one's life, property, freedom, and religion. It can also refer to an attempt to free other people from oppression and tyranny. Importantly, Islaam strongly opposes kidnapping, terrorism, or hijacking against civilian targets, even at the time of war.</i>
Jilbaab	<i>outer cloak that women are commanded to wear, as mentioned in Soorah al-Ahzaab. It covers the woman's entire body from her head to her feet.</i>
Jinn	<i>living beings created from fire. They can observe humans and all that is around them, however the humans cannot see them. It is both the Jinn and the mankind to whom Muhammad (sal-Allaahu 'alayhe wa sallam) was sent as the final Messenger.</i>
Jizyah	<i>head tax imposed on all non-Muslims living under the protection of an Islaamic government.</i>

Ramadhaan Fatawaa

Jumaada al-Oolaa	<i>fifth month of the Islaamic Hijrah year.</i>
Jumaada ath-Thaaniyah / al-Aakhirah	<i>sixth month of the Islaamic Hijrah year.</i>
Jumhoor	<i>dominant majority.</i>
Jumu'ah, Salaat al-	<i>the Friday prayer performed in jamaa'ah after the khutbah. This is in place of the Salaat az-Zhuhr.</i>
Junub	<i>a person in a state of janaabah.</i>
Kafir (pl. Kuffaar, Kaafiroon)	<i>literally means "one who covers up the truth". It is used to refer to someone who is made aware of the message of Islaam but refuses to worship Allaah (subhaanahu wa ta'aala). Commonly known as disbeliever.</i>
Ka'bah	<i>the cubed looking structure in Makkah toward which all Muslims turn in prayer. This is the first house of worship built by Prophet Ibraaheem (Abraham) and his son Prophet Ismaa'eel ('alayhimaa as-salaam) to glorify Allaah.</i>
Kaffarah (pl. Kaffaraat) Kalaam	<i>penance, expiation.</i> <i>speech, often used as abbreviation for 'ilmul-kalaam which is theology and dogmatics.</i>
Karaahah (or Karaahiyyah)	<i>abhorrence, abomination.</i>
Khaas	<i>specific, a word or a text which conveys a specific meaning.</i>
Khabar (pl. Akhbaar)	<i>news, report. Also used as a synonym for hadeeth.</i>
Khaleefah	<i>the religious and political leader of the Islaamic state.</i>
Khilaafah	<i>the Islaamic state.</i>
Khusoof, Salaat al-	<i>the two rak'ah prayer performed on the occasion of the lunar eclipse.</i>
Khutbah	<i>a public sermon.</i>
Kufr	<i>disbelief.</i>
Kunyah	<i>nickname, commonly practised amongst the Arabs by calling a male Abu, i.e. father (of so and so); and a female Umm, i.e. mother (of so and so). So for example Abu 'Abdullaah means Father of 'Abdullaah, and likewise Umm 'Abdullaah means Mother of 'Abdullaah.</i>

Kusoof, Salaat al-	<i>the two rak'ah prayer performed on the occasion of the solar eclipse.</i>
Laa ilaaha ill-Allaah	<i>literally means, "There is none truly worthy of worship except Allaah".</i>
Labbayk Allaahumma Labbayk	<i>literally means "O Allaah! I respond to Your Call".</i>
Laylatul-Qadar	<i>one of the odd last ten nights of the month of Ramadhaan for which Allaah has prescribed the reward for acts of worship being better/equivalent to 1,000 months (83 years and 4 months).</i>
Maa Shaa.-Allaah	<i>literally means, "Whatever Allaah wishes", indicating a good omen.</i>
Madeenah	<i>the Holy city located in Saudi Arabia, which was the first political centre of Islaam. The Prophet Muhammad's (sal-Allaahu 'alayhe wa sallam) grave and masjid are located in this city.</i>
Madhhab (pl. Madhaahib)	<i>jurisitic school of thought.</i>
Maghrib, Salaat al-	<i>after sunset prayer. The fourth of the obligatory five daily prayers.</i>
Mahr	<i>bridal-money given by the husband to the wife at the time of marriage. It is from the rights of the wife. It strictly becomes the property of the wife to use as she wishes.</i>
Mahram	<i>a reference to a woman's husband and all the men that are within the prohibited degrees of marriage, such as her father, brothers, father-in-law and so forth. It is allowed for a woman to be alone with such men, travel with them and so on. It can also be used in reference to a man's wife and all the women relatives within the prohibited degrees, such as his mother, sisters and so forth. He is allowed to be alone with such women, travel with them and so forth.</i>
Makkah	<i>the Holy city located in Saudi Arabia, where the Ka'bah is situated and to where millions of pilgrims come to every year.</i>
Makrooh	<i>not approved of, abominable, reprehensible - however not sinful.</i>
Mandoob	<i>commendable.</i>
Manhaj	<i>methodology.</i>
Mansookh	<i>abrogated, repealed.</i>

Maqaam Ibraaheem	<i>the stone upon which Ibraaheem stood whilst he and his son Ismaa'eel built the Ka'bah.</i>
Marwah	<i>one of the two mounts neighbouring to the east of al-Masjid al-Haraam. It is required to perform the sa'ee between the two mounts seven times, (beginning at Safaa) during the Hajj and the 'Umrah.</i>
Mashhoor	<i>well-known, widespread.</i>
Masjid (pl. Masaajid)	<i>the Muslim's place of worship.</i>
Mawdoo' (pl. Mawdoo'aat)	<i>fabricated, forged.</i>
Meeqaat (pl. Mawaaqeet)	<i>refers to a place specified for pilgrims to assume the state of ihraam.</i>
Mi'raaj	<i>ascension of the Prophet (sal-Allaahu 'alayhe wa sallam) to the heavens.</i>
Miswaak	<i>"toothbrush" adapted from the roots of the Arak tree.</i>
Mu.adhdhin Mubaah	<i>one who makes the adhaan. permissible.</i>
Muhammad	<i>the last Messenger of Allaah to all of mankind and jinn. He was the last of the Prophets in a line which included such Prophets as Ibraaheem (Abraham), Nooh (Noah), Moosaa (Moses), 'Eesaa (Jesus) ('alayhim as-salaam). No <u>new</u> Prophets or Messengers will ever be sent after him. Muhammad (sal-Allaahu 'alayhe wa sallam) was a direct descendant of Ibraaheem through Ismaa'eel (Ishmael) ('alayhimaa as-salaam).</i>
Muharram	<i>first month of the Islaamic Hijrah year.</i>
Mujaahid (pl. Mujaahidoon)	<i>one engaged in jihaad.</i>
Musallaa	<i>a praying place.</i>
Mukallaf	<i>a competent person who is in full possession of his faculties.</i>
Mu.min	<i>a believer in Allaah, His Angels, His (revealed) Books, His Messengers, the Last Day, pre-destination both the good and the bad.</i>
Munaafiq	<i>a hypocrite from amongst the Muslims whose punishment will be worse than that of a disbeliever in the Hereafter.</i>

Ramadhaan Fatawaa

Mushrik	<i>a polytheist, one who associates partners in the worship of Allaah.</i>
Muslim	<i>One who has totally submitted to the Will of Allaah. The name given to the followers of Islaam.</i>
Musnad (pl. Masaaneed)	<i>a Hadeeth with a continuous chain of transmitters.</i>
Mustahaadhah	<i>reference to the physical condition of a woman characterised by the condition of istihaadhah.</i>
Mu'takif	<i>one in a state of i'tikaaf.</i>
Naafilah (pl. Nawaafil)	<i>voluntary act of worship.</i>
Naasikh	<i>the abrogator.</i>
Nahee	<i>prohibition.</i>
Naskh	<i>abrogation, repeal.</i>
Nass (pl. Nusoos)	<i>a clear injunction, an explicit textual ruling.</i>
Nikaah	<i>marriage contract.</i>
Nisaab	<i>minimum amount of property liable to payment of the zakaah.</i>
People of the Book (Ahlul-Kitaab)	<i>term used collectively to refer to the Jews and Christians, to whom the Towraat (Tawrah) and the Injeel (Gospel) were revealed respectively.</i>
Qaadhee	<i>judge.</i>
Qadar	<i>divine pre-ordainment.</i>
Qiblah	<i>the direction to the Ka'bah in Makkah, where Muslims turn to in prayer.</i>
Qiraan	<i>when a person performs Hajj and 'Umrah at one time, with one intention, and entering the state of ihraam only once.</i>
Qiyaam	<i>the standing posture in salaah.</i>
Qiyaamah	<i>the Day of Resurrection, the Day of Judgement.</i>
Qur.aan	<i>The final revelation from Allaah (subhaanahu wa ta'aala) to His final Messenger Muhammad (sal-Allaahu 'alayhe wa sallam). Refuting any verse of the Noble Qur.aan renders a Muslim a disbeliever.</i>

Ramadhaan Fatawaa

Qu'ood	<i>the sitting posture in salaah.</i>
Rabee' al-Awwal	<i>third month of the Islaamic Hijrah year.</i>
Rabee' ath-Thaane / al-fourth month of the Islaamic Hijrah year.	
Aakhir	
Radhi-yallaahu 'anh	<i>literally means, "May Allaah be pleased with him".</i>
Radhi-yallaahu 'anhaa	<i>literally means, "May Allaah be pleased with her".</i>
Radhi-yallaahu 'anhuma	<i>literally means, "May Allaah be pleased with them both".</i>
Radhi-yallaahu 'anhum	<i>literally means, "May Allaah be pleased with them all".</i>
Rahima-hullaah	<i>literally means, "May Allaah have mercy upon him".</i>
Rahima-hallaah	<i>literally means, "May Allaah have mercy upon her".</i>
Rahima-humallaah	<i>literally means, "May Allaah have mercy upon them both".</i>
Rahima-humullaah	<i>literally means, "May Allaah have mercy upon them all".</i>
Rajab	<i>seventh month of the Islaamic Hijrah year.</i>
Rajm	<i>the stoning to death of those married persons who commit the crime of illegal sexual intercourse (adultery).</i>
Rak'ah (pl. Raka'aat)	<i>a "unit" of prayer. For example, Salaat al-Fajr consists of two rak'ahs.</i>
Ramadhaan	<i>ninth month of the Islaamic Hijrah year.</i>
Ramal	<i>walking fast around the Ka'bah during tawaaf exaggerating the movement of the limbs to display one's physical strength. This is specific to men and is to be done for the first three circuits only.</i>
Ramee	<i>stoning the pillars in Minaa. This is from the rites of the Hajj.</i>
Ribaa	<i>interest, usury. It is of two types:</i> <i>(i) Ribaa Nissee, i.e. interest on lent money;</i> <i>(ii) Ribaa Fadhl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islaam strictly forbids all types of usury.</i>
Riwaayah (pl. Riwaayaat)	<i>narration, transmission.</i>
Rukn (pl. Arkaan)	<i>pillar, essential element.</i>

Ramadhaan Fatawaa

Rukoo'	<i>the half-prostration posture in salaah.</i>
Saa'	<i>a measure of food. It is approximately equivalent to three kilograms of specific types of foods. In reality, it is four times what a person can hold when he cups both of his hands together.</i>
Sabab (pl. Asbaab)	<i>cause, means of obtaining something.</i>
Sa'ee	<i>walking seven times between the mountains of Safaa and Marwa during the Hajj and the 'Umrah.</i>
Safaa	<i>one of the two mounts neighbouring to the east of al-Masjid al-Haraam. It is required to perform the sa'ee between the two mounts seven times, (beginning at Safaa) during the Hajj and the 'Umrah.</i>
Safar	<i>second month of the Islaamic Hijrah year.</i>
Sha'baan	<i>eighth month of the Islaamic Hijrah year.</i>
Sahaabah	<i>the close companions of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam).</i>
Saheeh	<i>an authentic hadeeth, a hadeeth of the highest level of authenticity. It is an authority in Islaamic law.</i>
Sahoor	<i>the recommended pre-dawn meal preceding the fast.</i>
Salaah (pl. Salawaat)	<i>term referred to specific supplications and actions, correctly understood as prayers. The Muslims are required to perform five daily prayers. It is one of the five pillars of Islaam.</i>
Sal-Allaahu 'alayhe wa sallam	<i>May Allaah send prayers and salutations upon him.</i>
Sawm	<i>obligatory abstention from food, drink, sexual intercourse and the like from sunrise to sunset for the entire month of Ramadhaan. This obligation is removed for the traveller and the sick who are required to make up the days which they miss. It is one of the five pillars of Islaam.</i>
Seerah	<i>a biography of the life of the final Messenger Muhammad (sal-Allaahu 'alayhe wa sallam).</i>
Shart (pl. Shuroot)	<i>condition.</i>
Sharee'ah	<i>the Islaamic Law, in particular, what is stated in the texts of the Qur.aan and Sunnah.</i>
Shawwaa'l	<i>tenth month of the Islaamic Hijrah year.</i>

Shaykh (pl. Shuyookh)	<i>correctly referred to as a religious scholar, however, it is also referred to one who is elderly.</i>
Shaytaan (pl. Shayaateen)	<i>Satan, the devil.</i>
Shirk	<i>polytheism, associating partners in the worship of Allaah.</i>
Shooraa	<i>consultation.</i>
Siraat	<i>literally means, "path, way, road", it also refers to the bridge across the Hell-Fire over which people will need to cross to reach Paradise. It is sharper than the sword and finer than a strand of hair.</i>
Soorah	<i>chapter, one of the 114 chapters of the Noble Qur.aan.</i>
Subhaanahu wa ta'aala	<i>Glory be to Him the Almighty.</i>
Sujood	<i>the full-prostration posture in salaah.</i>
Sunnah (pl. Sunan)	<i>way, mode, manner. Correctly referred to as the words, actions and tacit approvals of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) which serve as an explanation of the meaning of the Noble Qur.aan.</i>
Sutrah	<i>an object like a pillar, wall, stick, spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier between him and those passing in front.</i>
Tahajjud, Salaat at-	<i>voluntary late-night prayers, performed between Salaat al-'Ishaa. and Salaat al-Fajr.</i>
Tahreem	<i>prohibition, or rendering something haraam.</i>
Takbeer	<i>the saying of "Allaahu Akbar".</i>
Takleef	<i>liability, obligation.</i>
Talaaq	<i>divorce initiated by the husband.</i>
Talbiyyah	<i>the saying of "Labbayk Allaahumma Labbayk" during the Hajj and the 'Umrah.</i>
Tamattu'	<i>when a person performs the 'Umrah during one of the months of Hajj. Then he leaves the state of ihraam and re-enters it to begin his Hajj.</i>
Taqleed	<i>imitation, following the views and opinions of others.</i>

Taraaweeh, Salaat at-	<i>voluntary prayers offered after the Salaat al-Ishaa. on the nights of Ramadhaan. These may be performed individually or in jamaa'ah.</i>
Tashahhud	<i>the recitation of the invocation: ((at-tahiyyaatu lillaahe)) upto ((wa ash-hadu anna Muhammadan Rasoolullaah)), while in the qu'ood posture in salaah.</i>
Tashree'	<i>legislation.</i>
Tasleem	<i>whilst in the qu'ood posture, turning the face to the right and reciting ((as-Salaam 'alaykum wa Rahmatullaah)) and then to the left likewise at the end of the salaah.</i>
Tawaaf	<i>circumambulation of the Ka'bah.</i>
Tawaaf al-Ifaadhah	<i>tawaaf of the Ka'bah by the pilgrims after they come from Minaa on the tenth day of Dhul-Hijjah. It is one of the pillars or essential acts of the Hajj.</i>
Tawaaf al-Wadaa.	<i>tawaaf of the Ka'bah prior to leaving Makkah. It is preferred this be the last act before leaving Makkah.</i>
Tawaatur	<i>continuous recurrence, continuous testimony.</i>
Tayammum	<i>"minor ritual purification", ablution with clean sand/soil in the absence of water.</i>
Ummah	<i>community of Muslims.</i>
'Umrah	<i>the "minor pilgrimage." It has less rites than the "major pilgrimage" (Hajj). In general, it may be performed at any time of the year.</i>
Waajib	<i>obligatory, often synonymous with fardh.</i>
Wahee	<i>divine revelation.</i>
Walee	<i>guardian.</i>
Waleemah	<i>marriage banquet offered by the husband after the marriage has been consumated.</i>
Witr	<i>odd number of rak'ah's to be performed after Salaat al-Ishaa. and before Salaat al-Fajr.</i>
Wudhoo.	<i>"minor ritual purification", ablution with clean and pure water, required for the performance of prayers and other such acts.</i>
Zakaah	<i>the alms tax deducted from the Muslims wealth at a rate of 2.5%, and distributed to the poor and needy. It is one of the five pillars of Islaam.</i>

Zakaat al-Fitr	<i>obligatory charity given by Muslims before the 'Eed al-Fitr prayer.</i>
Zam Zam	<i>sacred well located within al-Masjid al-Haraam.</i>
Zuhr, Salaat az-	<i>mid-afternoon prayer. The second of the obligatory five daily prayers.</i>
Zinaa	<i>adultery, fornication.</i>